

# HELL

WITH THE  
EVERLASTING TORMENTS  
THEREOF ASSERTED  
SHEWING

THAT there is such a Place as Hell  
this Place is. III. Where it is. In Con-  
fession to a very Wicked Pamphlet  
The Foundation and Pillars of Hell  
cover'd. Search the Scriptures and  
History of Hell. Hell is a Place  
of Torment and Punishment  
the Torment of all Devils and  
Witches.

*Præter atq; dies pænet atq; Januam. Dicitur  
Facilius Discensui. Acetum  
Sed revocare gradatim, superacram, credere in Juras  
Hic labor, hoc opus est.*

By N. C. M. A.

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To the  
R E A D E R.

**W**Hat Anonymus tells you in the beginning of his Epistle, you know to be true, and will gratifie him with a concession of the same, that what he presents there is both new and old, to wit, an old Originian Heresie new vampt on the Socinian Last. In the reviving of which, that he may be indulgent to the Creature, he considers not how injurious he is to the Creator whose mercy while he seems to magnifie, he depreciates his justice. For if there be no Hell, no place of everlasting Torment after this life, (which he vainly endeavours to prove) not only the wicked, how loose and licentious soever in their lives, how prophane and scandalous soever at their death, but even the Devils themselves (who were reserved in everlasting chains under darkness, unto the

the judgment of the great day) may at last be saved. And how then will the infinite justice of God be satisfied, in which, as well as in his mercy, he will everlastingly be glorified?

I was once in the mind to have followed this bold Undertaker *passibus æquis*, and to have set before you his ignorant mistakes, his wilfull errors, his false glosses, his fair pretences, his foul purposes, his undervaluing the Scriptures, his diminution of Christ, and his sufferings; but I suppose these must needs be obvious to every judicious eye; I have then contented my self (and I hope thee) with this down-right confutation: In which, God knows, my aim is aut *prævenire errori*, aut *revocare errantem*; Either to prevent a man before he errs, or to recal and recover him erring. It is a phrase often used by the Apostles, Let no man deceive you with vain words. *Nihil facilius est quam errare*, There is nothing easier than to err. There is no man but does err; sometimes in *via pedum*, often in *via morum*. That provision then is very necessary for us, *Μὴ πλανᾶσθαι*, especially in these bad Times, when deceits lie as thick upon the Earth, as the Grasshoppers did upon the ground in Egypt, that a man can scarce set his foot beside them. But woe unto those, by whose pride and selfconceitedness the world is so filled and furnished with them.

Ay, but say some, they urge the Scriptures for the Opinions. So did Arius, Novatus, Ærius, Montanus, Donatus, Pelagius, and the Devil himself. Neither hath there been at any time, any Heretick so fruitful that hath not used the copy of their countenance;

## To the Reader.

in any place any error so shameless, that hath not been over-cast with the blaze of these orient colours. Impostors make use of the scriptures, to undermine those that desire to be guided by them, by their corrupt interpretations of them.

Yet is it no disgrace to the Scriptures, that they are thus depraved; it seems rather some grace unto them that Satan and his Imps do meddle with them. For thereby they tacitely acknowledge, that there is virtue and power in them. The Bee gathers Honey on the same stalk, from which the Spider sucks Poyson. Some have been infected by their meats and drinks: yet either these things must nourish us, or nothing. Nor is it possible for Impostors to find out a better colour for their Errors and Heresies, then out of the Scriptures, therefore with that heavenly gold, they guild over their base metal, that it may pass the more current. But they pervert the scriptures to their own destruction.

Truly, I could wish, that such Impostors as these be-fore they be suffered to meddle with the Scriptures, might be forced to put in sureties, that the sense they give of them should be sound and Orthodox, and consenting with the Church of God: For the trusting of every man upon his single bond, to interpret any place of scripture is the occasion of very much Error, as we find by woful experience. Hence grow they bold to utter their own fancies, and look to be credited upon their bare word. And what is this but Dominari fidei, to Lord it over the faith of others? Hence it is, that the Scriptures themselves, which

were

were by God ordained as a special means to bring us to the knowledge of him, by Satan's illusions, become occasion of our more offending him.

As in dark nights Pyrates use to kindle fires, and make great lights upon the Rocks and Maritime Coasts: whether, when the poor weather-beaten Seamen steer in hope of harbour, they meet with nothing but wrack and ruin: so Hereticks flourish with the Scriptures, or at least some seeming flashes thereof, under the pretence of new, but false Lights, to which, when distressed souls repair for succour, these pestilent seducers, feed them with nothing but pernicious error.

This is the cunning of these wicked Impostors, something they will have good, to draw down the evil, the greater part shall be evil, to poison the good. Miscet recta pervertis, &c. But as the Apostle from God, so I from the Apostle, by the command of God, do warn you of these wicked perverters of the Word of God, which come indeed in sheeps cloathing, but inwardly they are ravening Wolves, that you take, heed of them, that you be not led, and so led away by them least you fall into the error of the wicked.

It may be, this counsel may be slighted by you, but they of whom I warn you, would give much, that such, as I am, though now mean and contemptible in the eyes of the world, would hold our tongues, and forbear speaking; our hands, and forbear writing against them. If they could procure (as who sees not 'tis their great endeavour) our mouths to be muzzled, or our hands manacled by Authority, or else delivered over to their wolves

wish cruelty; Error would then get the upper hand. Darkness triumph, yet Hell (though now divided) make play-day, Truth languish, and all goodness fall flat to the Earth. From which sad influences, let every Christian pray, in that which was once the Dialect of the Church; Good Lord deliver us, &c.



HELL;



112

The History of

the City of London  
from the first  
settlement of the  
English in the  
year 1066 to the  
present time  
by John Stow  
1618



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## H E L L

With the everlasting Torments  
thereof Asserted.

**T**H E R E are three ways proposed by *S. Bernard* for our apprehending of Divine Things ; The first whereof is the Understanding, which relies upon Reason. The second is, Faith, which relies upon supream Authority. The third is Opinion, which relies upon Probability, *Et veri similitudo*. Now there may arise in some Men, some Mistakings, some Misapprehensions of the Sense of some Place of Scripture, there may arise some Paradoxical Imaginations in them, and yet these never attain to the Settledness of an Opinion, they float in the Fancy, and are but waking Dreams. Yet such Imaginations, and Fancies and Dreams receive too much Honour in the things, and too much Favour in the Persons, if they be questioned or reprov'd.

By this means it comes to pass sometimes, that that which was but Straw at first, being blow'n by vehement Disputations, sets Fire on Timber, and draws Men of more Learning and Authority to side with, and mingle themselves in these Impertinencies; therefore if good Counsel that the wise Man gives, *Prov. 26. 4. Answer not a Fool according to his Folly, lest thou be like unto him* Every bewildred Fancy that ariseth, must not be so much as reprov'd, or called in question.

And tho' Fancies grow to be Opinions, and that Men come to think, that they have Reasons for their Opinions, and to know that they have other Men on their side in those Opinions, and to know that they have other Men on their side in those Opinions; yet so long as they be but Opinions, of a little too much, or a little too little, in matter of Ceremony or Circumstance, as long as they are but Deflections and Deviations upon Collateral Matters, no Foundation being shaken, no Corner-stone displaced, as long as they are but Preteritions, not contradicti-

ons; but Omissions, not Usurpations; they are not worthy of Conviction; and there may be more Danger than Profit, in bringing them forth into an over-vehement Agitation: For those Men whose End is Schism, Sedition, and Distraction, are brought near their own Ends, and the accomplishment of their Desires, if they can set other Men together by the Ears, and make sober Men to wrangle.

They must be Opinions then, not Fancies; and those Opinions must have a Contrariety, an Opposition to certain Truths; they must be held, maintained, persisted in, and published, before it be fit to call them in question, or to afford them a Confutation. A Man admits an Opinion sometimes to lodge in him so long, as that *transit in intellectum*, it fastens upon his Understanding; and That that he did but think before, he now seems to know and believe; and then, *Fides si habet hesitationem, infirma est*, as that Faith that admits a Scruple is weak: So *Opinio, si habet assertionem, temeraria est*, When That that is but an Opinion comes to be published and avowed for certain, yea for a necessary Truth, then it becomes dangerous; and that grows apace; for scarcely does any Man believe an Opinion to be true, but he hath a certain appetite and itch to infuse it into others.

This Itch, I suppose, hath troubled this Appetite stirred up, and provoked a certain confident *Anonymous*, in whom all these Pieces meet, and make up a Body of Error, which he stiffly holds, and publicly persists in; otherwise I had never troubled, either my self, or the Reader with this Confutation; whose great Endeavour it is, to undermine and blow up Hell in the Belief of others, because he himself is persuaded there is no such Place. I have therefore set my self Diametrically opposite to what he hath written to that purpose, and in the management hereof, shall proceed by the consideration of these Three Circumstances.

1. *Quod sit*, That there is such a place of Misery prepared and appointed for the wicked.

2. *Quid sit*, What this place of Misery is.

And 3ly, To satisfy (if possibly) the curious Enquiries of those who make most question of it; I shall with as much Light as the Father of Lights hath afforded me determine *Ubi sit*, where this Place of Misery and Torment is.

*First*, That there is a Hell; which Place, tho' some think God never made, but that it grew out of our Sins; yet it is manifest it had a Being even before Sin; and that God made it before he had present Occasion for it, or actual Use of it. It was, without question, constituted ere the Angels fell.

Hell was framed before Sin was hatched, as Heaven was formed and fitted before the Inhabitant was produced. For we must observe, that God created Angels and Men after his own Image, *Ratione sapientes, vita innocentes, dominio potentes*, wise, innocent, powerful. But wistful he gave them *flexibilem naturam*, a mutable Condition, which had Power of standing, and Possibility of falling: Power to stand, was of God the Creator; Possibility to fall, was of themselves as Creatures. If God had given them an immutable Nature, he had created them Gods, not Creatures. Now out of the whole Host of Angels, he kept some from falling; and when all Mankind was fallen, he redeemed some by his Son. As he shews Mercy upon some in their Salvation, so it is fit he should shew Justice upon others in their Condemnation. And because there must be distinct Places, for the Exercise of the one, and for the Execution of the other, which are in God equally infinite, by an irrecoverable Decree from the Foundation of the World, a glorious Habitation was ordained for the one, and a terrible Dungeon for the other, *Mat. 25. 46. These shall go into everlasting Punishment, and the Righteous into Life eternal.* So certain are both these Places, that they were of old prepared for that Purpose, *Mat. 25. 34. Inherit the Kingdom prepared for you from the Foundation of the World,* verse 41. *Depart ye cursed, into everlasting Fire prepared for the Devil and his Angels.* As God foresaw the different Estates of Men and Angels; so he provided for them distinct and different Places. That there is a Hell,

*First*, The Scriptures do plentifully testify, and that both in the Old and New Testament, tho' *Anonymous* see it not; but who so blind as he that will not see? In the Old Testament, *Psal. 9. 17. The wicked shall be turned into Hell, and all those that forget to turn to God.* If *Scheol* here signify the Grave only, what Punishment is here threatened to the Wicked, which the Righteous is not equally liable to? I am sure *Mollerus* was of another Mind who saith, the *Psalmist* there declares the miserable Condition of all those

who live and die in their Sins, *Æternis punientur pœnis*. They shall be everlastingly punished. And *Musculus* reads the Place thus, *Animi impiorum cruciatibus debitis apud inferos punientur*, The Souls of the ungodly shall be punished in Hell with deserved Torments. Also, *Psal.* 18. 5. *The Sorrows of Hell compassed me about*. Some read the *Bani* or *Rop-s*; for *Chebel* signifies both, but in the Plural Number *Chebice*, rather signifieth Sorrows, as of a Woman in Travail. The Word *Scheol* is translated Hell. *Osiander* *Pellican*. So the Septuagint *σχοβία δδς* the Ropes or Bands of Hell. And they so apply it first to *David*, *Credebam me ob peccata mea inferno proximum*. I thought sometimes by reason of my Sins, that I was nigh to Hell. So *Pellican*. And what lets, but that this good Man might justly fear the Indignation of God, when he considered the Heinousness of his Impieties? Then to Christ, as prefigured in *David*, *Quæ pericatum & maledictum factus propter nos inferni dolores & cruciatibus sensit*; Who being made a Sin and Curse for us, did feel those Sorrows and Torments of Hell, which we had deserved. So *Osiander* also, *Videbar, captus in laqueis inferni, & quasi in infernum detrudendus*, &c. I seemed as taken in the Snarcs of Hell, as like to one thrust down and detained there, because of the Burden of Sin which lay upon me.

But if it be objected, that this Punishment and these Sufferings, and that Death, which our Saviour Christ endured, cannot be said to be eternal, because they lasted but a Time, which being expired, they were likewise finished. I answer, that a thing may be said to be eternal two ways, either in respect of the Substance, or in respect of the Circumstance, the being or continual being of a thing in the former Sense, Christ suffered eternal Death not in the latter; He suffered the essential Parts of those Torments, which all the Elect should have suffered unto all Eternity, tho' not the Circumstantial in respect of Duration. Besides, Eternal Death, in the Phrase and Dialogue of the Scriptures, doth not signify the perpetual Dissolution of Body and Soul, as some do understand it, for so the damned themselves do not suffer eternal Death, but either the immeasurable Greatness of Infernal Torments, or the Everlasting Continuance of the same. The first of which is Essential, the other but accidental, that Christ suffered; this he could not, ought not to undergo.

Could



Could not, because he is Eternal Life it self, God blessed for ever, *Amen*. Ought not, because it was his Office, and his great Undertaking in the same, to free us from Death, by conquering the Power, and taking away the Sting thereof.

*Lastly*, Christ may be said to suffer eternal Death potentially, (if we may borrow that Expression to declare our full and direct intention) tho' not actually; that is, a Death always enduring; tho' not by him always to be endured, There is this Proportion between that Death which we should have suffered, and that which Christ did suffer for us; the one being infinite in Time, the other infinite in Weight and Measure. The Son of God then truly suffered Eternal Death in respect of the Greatness of those Miseries which he endured, and the Sense of God's Wrath in those Sufferings which he sustained.

This may be more clearly illustrated, if we consider wherein this eternal Death of which we speak, doth principally consist, which on all Hands is acknowledged to be in these two things, namely, the Punishment of Loss, and the Punishment of Sense, both which Christ our Redeemer suffered for us. Of Loss, when being fastened to the Cross, he was as it were, at least for a time, cast out from the Presence of God, and deprived of the Apprehension of his Favour, as appears by that sad Complaint, and doleful Exclamation which he made, *Mat. 26. 46. My God, my God, why hast thou forsaken me?* Nor are they competent Judges of the Condition of the Lord Jesus, who thus sadly cryed out, that say it was because God had left him in the Hands of the wicked *Jews*, to use him at their Pleasure; for many of God's Servants have been exposed to like Malice and Mischief, and yet never so passionately affected with it, as to cry out in the midst of their Sufferings, that God had forsaken them, because their Enemies have prevailed against them. No, no, it was the sensible Apprehension of God's Dereliction, that constrained him to break out into that dolorous Exclamation. Of Sense, when he drank so deep of the Cup of Divine Wrath, that as *Mark 14. 37.* expresseth it, he was sore amazed; and he himself complaineth, *Mat. 26. 38.* that his very Soul was heavy unto the death.

And in this sense, if there were no other, may we maintain that Article of our Creed, and in spite of Opposition, truly affirm, that Christ descended into Hell: At which

*Anonymus*

*Anonymus* doth shrewdly carp, and with which boldly quibbels, saying, These words are not to be found in the most ancient Creeds, and so would beat us with our own Rod. But admit they be not; yet can we not believe (as some do think, and say) that they crept into our Creed by negligence; for they came not in at a heat, or hand over head, but with grave advice, and great deliberation were they inserted. And as *Calvin Just.* 2. 16. 8 saith of them, They were received with the common consent of all the Godly, and that there are none of the Fathers, but do make mention of them. So that it matters not when, or by whom they were inserted, seeing there is nothing therein contained (setting aside some unnecessary interpretations thereof) but what is consonant to the analogy of faith proposed to us, the most sacred word of God. And if the bitterness of some against them be such, that they will not suffer them to have admittance: *Calvin* in the place fore-cited, doth undertake to make it plain, that there is so much of our Redemption interessed therein, that they cannot be omitted without an apparent loss of much fruit and Benefit conveyed to us by the sufferings of our Saviour, who in the working out of our Redemption, under went the heavy burden of Gods wrath, and felt those very infernal pains (as an effect thereof) which we had deserved, that we might everlastingly be freed from the same. Thus *David, Psalm*, 116. 3. Speaking in the person of Christ, saith, *Angustiae infernales invenerunt me*. The pains of Hell gat hold upon me: Nor is it impossible (saith *Willer*) to feel the Torments of Hell, though not in the proper place. For the place considered in it self, conduceth little to the suffering of the wrath and curse of God, saith *Polyander*; If Christ (saith he) tormented the Devils, as themselves complain, *Mat.* 8. 29. in the Land of *Judea*, out of that infernall place, God could bruise Christ for our Sins, by the heavy weight of his wrath, in the same land, out of that place of torment, as he did, and is manifest by that prophesie of *Isaiah*, 53. 10. 12.

What contrariety then is among the learned, concerning the descent of Christ into Hell, is principally in opposition to the Papists, who affirm, that he went down in Soul to deliver the Patriarchs, and the Souls of just Persons there detained in bondage, till his Death and passing; for, otherwise it is fully agreed among them, that Christ by virtue of his death and sufferings did vanquish and overcome Hell and the Devil, with all the powers of Darkness. This

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Solomon, Prov. 5. 5. saith of his Harlot, that her Feet go down to Death, her steps take hold on Hell; where Scheol is translated Hell, and in the Judgment of Lavator, is well translated as *Foveam vel infernum passus ejus tenebunt*; which saith he) is spoken, not so much of natural Death as of spiritual, and that eternal Destruction, which followeth hereupon: And he gives this for a Reason of so understanding the place: Whoredom being an abominable Sin, defiling the Members of Christ, dissolving and making void the Covenant between God and Man, must needs be accompanied with an equivalent Judgement, even excluding those that are guilty thereof without Repentance, the Kingdom of Heaven, into which pure and undefiled place, no unclean thing can enter, Heb. 13. 4. and mark the Words, *Whoremongers and Adulterers God will judge*: If Man will not, God himself will, and give them a portion of Miſery answerable to their Transgression. To second this, we read, Prov. 9. 18. *Nescit convivas tandem in profunda tartara deturbari, ut in aeternum cum impiis & scelera suis affligantur*: So Lavator; and is well Translated by us; he knoweth not that the Dead are there, and that her Guests are in the depth of Hell. What can be plainer then this? and yet Anonymus sees it not.

That the Greeks Translate Scheol into *Hades*, is most true, but that *Hades* comes from Adam, is far fetched, and very suspicious; who would not rather conclude it to proceed from the primitive particle, αἰδᾶν non videre; not to see: or from μάδης, by reason of the Darknes and obscurity of that place. And if the word Hell be not (as he either ignorantly, or impudently affirms) to be found in Greek, I would fain know how he would better Translate these words of our Saviour Christ, Mat. 16. 18. *πύλαι ᾠδης & κτιστὸς οὐκ ἀντιστάντες αὐτῷ*, The Gates of Hell shall not prevail against it: Beza and Pareus read it, *Porta inferorum non superabant eum*: That is, saith the one, *Quicquid consilio vel viribus potest Satan*. Whatsoever the Devil by policy or Power can bring to pass; *potentia aut Mactina Satana*, saith the other, The strength, or the crafty and subtle devices of the

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the Devil, shall not be able to prevail against that Church which is so founded upon the Rock Christ.

In the New Testament, the Pharisees having put a false gloss upon those words of the Law, *Mat* 5. 21. *Thou shalt not Kill*; our blessed Saviour as the heavenly Doctor, doth strenuously oppose it by his Authority, *ver.* 22. *But I say unto you, that whosoever is angry with his Brother without a cause* &c. teaching them, and in them us, that a simple Forbearance of the real and actual slaughter of our Neighbour, is not sufficient to satisfy the strictness of that command; but that the violation thereof is to be extended, even to the very Heart and Tongue. For, besides external Murder, there are three kinds of internal Murder, which are all forbidden by the same; every one of which makes a Man liable to the judgment of God. Now as these three degrees of internal Murder do differ in weight, so doth he proportion a Punishment agreeable to the heinousness of the same.

The first is rash anger against our Brother, by which we are moved to an unlawful revenge: And for this allots the danger of judgment, declaring thereby, that look what Punishment they in the *Sanhedrim* inflicted upon actual and apparent Murderers, the same were they liable to, and did deserve at the hands of God, who were guilty of this secret kind of Murder, being angry, even to revenge against their Brother; which Doctrine the *Scribes* and *Pharisees* were altogether ignorant of, and did not, would not apprehend.

The second kind of inward or secret Murder, is to say to our Brother, *Racha*; which word, be it *Hebrew*, *Syriack*, or *Caldee*, it matters not, we suppose it, and that upon very good Grounds, to be some apparent manifestation of a mind beyond measure incensed against our Brother, by outward countenance, gesture or Motion either of the Mouth or Hand, declaring thereby the Rancour and Malice that we have conceived in our Heart against him; such an one our Saviour saith, is in danger of the Council; that is, contracts as great Guilt unto himself, and is subject to as severe a judgement in the Court of Heaven, as any Capital Crime that is censured in the *Sanhedrim*, or high Court of the Jews. For here again (as before) is an allusion to the great *Sanhedrim*, which took a cognizance of such notorious crimes as were committed, and inflicted, deserved Punishment upon such offenders for the same.

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The Third kind of secret Murder, is an open reviling and reproaching of a Brother; for the word in use among the *Hebrews*, doth not only signifie one bereft of Reason, as we commonly understand it, but also a wicked and ungodly wretch, *Psal. 14. 1. The Fool* ( so Translated ) *or the wicked and wilful Atheist, hath said in his heart, there is no God* : Now such an one, saith Christ, is in danger of Hell fire. In which he again alludes to the great Sanhedrim, and the highest degree of punishment that was inflicted by them, namely, to be burned in the valley of *Hinnom*, which by a known Metaphor is transferred to Hell it self, and the inexpressible Torments thereof. For as those poor wretches being enclosed in a brazen Idol heat with fire, were miserably tormented in this valley of *Hinnom* : So the wicked being cast into Hell, the prison of the damned, shall be eternally tormented in unquenchable fire. This valley, by reason of the pollution of it; with slaughter, blood and stench of carcases did become so execrable, that Hell it self did afterwards inherit the same name, and was called *Gehenna*, of this very place. And that, 1. In respect of the hollowness and depth thereof, being a low and deep valley : 2. For the fire which poor souls here did, the wicked there do miserably sustain : 3. Because all the soil and filth was cast into this place, and so are all unclean and polluted persons into Hell. To this last judgment of the *Sanhedrim*, doth Christ appropriate that kind of murder, which is by open reviling of a Brother, that he might notify the heinousness of this sin, then which (more is the pity) none commonly is accounted lighter, nor more familiar. And that no man might justify himself, but that every man laying his hand on his heart, may acknowledge, that by evil will, railing and reproach against his Brother; he hath violated the commandment, and thereby hath deserved death and damnation in the judgement of God, as much as open and notorious murder did deserve condemnation in the Judgement of Men. The Gloss that *Anonymus* puts upon the words, thereby to carry them to another Sense, and wring from them another signification is corrupt, and his Reasons alledged to that purpose, not worth the Answering. Again, *Luk 16. 23.* speaking of that rich Man, *And in Hell he lifted up his eyes being in torments, &c.* This, he saith, is no proof, nor the less because he saith it; but why not? because, saith he, it is a Parable, not a History. We have but this bare word for it; for *Marlorate* calls it a History, in which, saith he, Christ describes Spiritual things under such Figures, and

in such Terms as he knew would be most obvious to our Capacities and so best apprehended and applied by us. Besides, *Tertullian contra Marcion. Hillar. in enar. Psal. 2. Ambr. on Luc.* and many others call it so: Now whether we shall believe *Anonymus*, single Report and Repute of it, or all these Pious and Learned Authors in their joynt Issue concerning it, let the Reader Judge. For my part, I think it no less then Blasphemy, to say, that it is a Fabulous and feigned Story; for Christ, who is Truth itself, is used not to Sport with Fictitious Tales, to allure with vain Propositions, or Terrifie his Auditors with Idle disguises, or Phantastical Appearances, as the Poets of old in their Fables of *Sisyphus, Tantalus*, and the *Elisian Fields*, these were the whole Heaven wide from Truth; but of this our Saviour was most true.

Yet grant it to be a Parable, why then (saith *Anonymus*) we are not to grant a Doctrine upon it; to which I reply, that the Scope and proper intent of Parables, is either manifest and certain, or else conjectural and uncertain, if uncertain, then may a Doctrine be founded thereon, unless we have some supply from other places of Scripture, for the clearer illustration and more firm confirmation of the same, and in this Sense it is, as is commonly affirmed. *Theologia parabolica non est argumentativa*: Parabolical Divinity is not Argumentative; That is to say, when the Scope of a Parable is doubtful, as concerning those things which beyond the purpose are Collected from the circumstances of a Parable. But if the purpose and drift of a Parable be apparent, why may not some certainty be collected, and something proved thence, so we pass not the bounds, or wander from the purpose and the Scope thereof. The words then of Christ in this Parable, do evidently declare, that the Souls of the Faithful immediately after they are separated from their Bodies, are Transported to a Place of Joy and Happiness, and that the Souls of the Wicked so separated, are cast into Misery and Torment. As for other things, which are but (as it were) circumstantial added, they are not, ought not, strenuously to be urged in proving Doctrines of Faith, seeing they serve for illustration only, and make little to any other purpose.

Moreover, if all those places, which consist of Figurative and Parabolical Speeches, be doubtful and uncertain, and so prove nothing: What certainty I pray you may be gathered out of the Scripture

( II )

Scripture, seeing that very many, and the very necessary and material Truths, in the Scriptures are Parabolical and Figurative ?

1. If no Doctrine may be built upon Parables, many excellent Sermons of our Saviour Christ, the great Bishop of our Souls, were Preached and Penned in vain, and to no purpose, which were spoken in Parables to the People, and are in and under the same Parables commended unto us ; but this is most absurd to think. And therefore that,

2. If all Scripture, given by Divine Inspiration, be Profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness ; then that Scripture which is contained in Figures, and comprehended in Parables, is profitable for Doctrine, and will also afford certain ground for the same. But the first is true, Rom. 15. 4. *Whatsoever things were written aforetime, saith the Apostle, were written for our Learning, that we through Patience and Comfort of the Scriptures might have hope.* Therefore the latter also, 2 Tim. 3. 16. All the Reasons by Anonymus alledged to the contrary, not being worth one Fig.

I will add one Scripture instance more, and then draw to a conclusion of this First circumstance, Rev. 14. 10. *The same* (speaking of those Wicked ones which Worshiped the Beast and his Image, &c) *shall drink of the Wine of the Wrath of God, which is poured out without mixture into the Cup of his Indignation, and shall be Tormented with Fire and Brimstone in the presence of the Holy Angels, and in the presence of the Lamb.* We have here in this denunciation, or Divine Anathema, these particulars to be considered.

1. What is denounced, to wit, *That they shall drink of the Wine of the Wrath of God.*
2. The quality of this Wrath, to wit, *Without any mixture of mercy.*
3. The measure of it, to wit, *A Cup of Indignation.*
4. The effect of it, to wit, *Torment by Fire and Brimstone.*

And 5. In whose presence, to wit, Of the Holy Angels, and the Lamb.

First, That which is denounced is, That as they drank Sin, which was the Wine of *Babylons* Fornication : So they shall drink of Punishment ; Wine for Wine, but Wine of the Wrath of God : It was sweet, though Poysonable Wine of which they drank first ; but it shall be sharp and Sowre of which they shall drink next, and that most justly too : Because as the Lord saith *Isa. 5. 4. He looked for sweet Grapes at their hands*, who own the Christian name, and claimed the Priviledge to be of the Church, but behold Sowre Grapes : Therefore of such Grapes they gave to him, such Wine he returns back to them, *ru. So. 1. 17. Indignation and Fury, as Psal. 75. 8. In the hand of the Lord there is a Cup, and the Wine is red, &c. And Jer. 25. Thus saith the Lord, Take the Wine Cup of this Fury at their Hand*

Secondly, The quality of this Wrath, *It is without mixture*, to wit, of any Mercy : So *Ribera, Non erat mistum divinis misericordibus*. There was a time when Mercy might have been had without any mixture of Justice, which being neglected, now Justice must be Executed without any mixture of Mercy. God hath suffered much, and he hath suffered long too ; much in burden, long in continuance ; he hath not been eased by Repentance, he is constrained to ease himself by his just Vengeance. For though he suffer long, in Mercy : There is no Reason that he should suffer always, in Justice. Mercy having had her time, Justice must have hers also : Indeed, the Cup that God gives to his own for their sins, is full of mixture, as *Psal. 75. 8. tempered by his Mediatorial and Fatherly hand*, with the Sweetness of Mercies, and comfort in the end, whereas it is far otherwise with Wicked and impenitent Sinners.

Thirdly, the quantity of it, *It is a Cup of indignation full to the brim* ; in which God seems to deal equally, and proportionably with them : As they filled the Cup of their iniquity, so he fills the Cup of their Misery : They shall see, I and so too, with what a Proportionable Analogy, their sinning meets with their suffering, whereby he manifests a very great difference between his punishing of the wicked in wrath, and the correction of his own in love, upon whom he will lay no more than



and they are able to bear, and whom he ever corrects in mercy and measure.

Fourthly, The effect and operation of this direful and dreadful punishment, *the Cup of the Lords indignation*, and that is Misery and Torment, and that in the highest degree, as of burning by fire, mingled with Brimstone, as the *fewel* thereof, which is found to be, 1. Most obnoxious to the eyes. 2. Most loathsome to the smell. 3. Most fierce in Burning; well therefore doth he speak of it, who said, *Facillimè incenditur, pertinacissimè fervet, & difficillimè extinguitur*. It is easily kindled, violently fewelled, and hardly (very hard indeed, which is never) extinguished.

Fifthly, This their tormenting shall be in the presence of the holy Angels, and of the Lamb. 1. Of the holy Angels, because in their sight they sinned, and in their sight they shall be punished. And 2. Of the Lamb, against whom they sinned in siding with his Enemies, while they Professed themselves his followers: therefore, saith Ribera, *Ipsi magis crucientur, intelligentes se ab eo derelicti*: It is an addition to their Misery, when they shall consider that he beholds them, that was once slighted and condemned by them.

Thus we see as clearly as if it were described with a Ray of the Sun, that there is a Hell, a Place of Torment Provided and Prepared for all Wicked and Ungodly Wretches, and that Plainly by Scripture proved. I know there are and have been, many besides *Anonymus*, and have *vi & armis* opposed it, and wrangled against it. *Danæus* reckons up Nineteen several sorts of Heresies that denyed it. But say what they will, the Wicked would have much to be sure that the Scriptures in this Particular were not true, *Credere nolunt, & non credere nequeunt*; they will not believe, and yet they cannot chuse but believe; truly their case is fearful.

The very Heathen, though he deny it, have prescribed to the truth thereof, that there is a Hell, a Place of Torment for those that Rebel against the Gods, *Homer Iliad 8.* not far from the beginning, saith.

\* Ἡ μιν ἐλὼν ῥίψω ἐς τάρταρον ἡρόεντα,  
Τίλει μάλ' ἤ γὰρ βάθυστον, &c.

Where

Where *Jupiter* speaking to the other Gods concerning  
*Greeks* and *Trojans*.

*If any shall so hardy be,  
To aid each part in spite of me;  
Him will I tumble down to Hell,  
In that Infernal place to dwell.*

For *Tartarus Obscurus*, was then, and so ever since, hath  
taken for Hell, that Place of Torment appointed for the Wicked.  
Also *Horace*, lib. Ode. Speaking concerning *Joves Thunder-Bolt*  
saith,

*Quo bruta tellus & vaga flumina,  
Quo styx, & invisi horrida Tanari,  
Sedes, &c.*

*With which Earth, Seas, the Stygian Lake,  
And Hell with all her Furies Quake.*

Nor was *Virgil* ignorant thereof, when he said,

—— *Dent ocyus omnes,  
Quas meruere pati (sic stat sententia) penas.*

—— *They all shall pack,  
Sentence once past, to their deserved rack.*

The horror of which place he acknowledgeth he could  
express.

*Non mihi si centum linguae sint ora; centum,  
Omnia penarum percurrere nomina possum.*

*No heart of man can think, no tongue can tell,  
The direful pains ordain'd, and felt in Hell.*

They ever retained so much light, as sufficed to make some dis-  
covery of that place of darkness; yea, some of them have been tem-  
pted with their own inventions concerning it, and Distracted with  
fancies for

use of those very Torments, which their own Pens have Described. As *Pigmalion* Doted on his own Picture : So were they amazed with their own Comments. How much more if they had known those Unspeakable Miseries, and Intollerable Horrors, as they are in themselves, and Inflicted upon those Damned Spirits, that must for ever undergo them ? *Par nulla figura Gehenna,* nothing can truly resemble Hell.

Besides, many Wicked Wretches are Punished, and many as wicked escape Unpunished ; now *justum est, ut qui pariter peccant, eisdem penis luerint* : It is fit that Partners in sin, should be parted in Judgment : God doth not Punish all here, that he may shew his Mercy, in allowing some Space of Repentance ; nor forbear all here, that he may manifest his Justice, lest the World should turn Atheist, and deny his Providence. *Parcit ut puniat, mit ut parcat* : He spares that he may Punish, and he Punisheth that he may Spare. He Afflicteth some in the Suburbs of Hell, that they might never come into the City it self. But those Evil Persons, which he suffers to pass on Uncorrected here, reserves to be Condemned for ever Hereafter. Sin knows its doom, it must Smart, either in this World, or in the World to come.

Yet further, in all things Natural or Supernatural, there is Opposition and Contrariety. There is Good, there is Evil ; Light and Darkness, Joy and Sorrow. Now as there are Two several ways, so are the Two Distinct Ends ; Heaven, a Place of Admirable and Inexpressible Happiness, whether the good Angels transport the Souls of the Saints, such as by a Holy and Rectified Conversation have Glorified God, and Adorned their Profession ; Hell, a place of Horror and Confusion, whither the Black and Misery Spirits do hurry the Souls of Wicked Incurable and Repentent Wretches when they are once Separated from their bodies.

Again, all Men Naturally do Honour the Good, and Punish the Evil. The *Barbarians* themselves have Laws of Castigation, and Instruments of Execution to cut off Irregular and Exorbitant persons. And shall the Great Creator come short in Justice of his Creatures, and those *Barbarians* too ? The Law of Nations both require, that Malefactors, if they escape with Life, be Banished for Ever. And shall not God Banish such as have been Rebels

on Earth from his Glorious Presence in Heaven, Dooming to that Dreadful Place of Eternal Torment? If this were *stabit cum Nerone Paulus*, *Nero* was as good a Man as *Paul*, should still have his Birth-right in Bliss, and *Cain* be a Saint as well as *Abel*. As Believers say, if in this Life only we hope in Christ, we are of all Men most Miserable; so might Wicked say, if in this Life only we have Sense of Sorrow are of all Men most Happy.

Lastly, Every Prince is allowed this Concurrence to his that as he hath a Pleasant Palace for himself, his Nobles, his Attendants: so he hath a Goal and Dungeon for Thieves, Traytors, That Heaven is Glorious, where the Great keeps his Royal and Magnificent Court, the outer side of Pavements we Delight to behold, and Admire the Transcend beauty thereof. So is that Hell a Dismal Dungeon, where Secures his Enemies, the out-side whereof Men are not Permitted to have a sight of, least they should be presently struck with the Horror of the Place. They that have seen the Flashes and heard the Roarings of *Aetna*, the Flashing of *Vesuvius*, Thunderings and Burning Flakes Evaporating from those Rocks, have not yet seen, no not so much as the very Glimmerings of Hell. A Painted Fire is a better shadow of these, if these can be of Hell Torments, and the Miseries of the Dangers therein. Having then cleared our Passage thus far, let me in Sober Terms ask *Anonymus* this Question: Dost thou (whosoever thou art) believe as thou Writest, that there is Hell? *Quis Daemonium ita Credit?* What Devil doth Believe they know it and feel it. *Why art thou come to Torment us before the time?* Torments they knew were prepared for them, and the time when these Torments should be fully and fatally inflicted on them, and loath they were to Suffer before that time. Shall not Men Tremble to deny, what the Devils are forced to confess? What, Eat, Drink, and Play, Epicure, *Post mortem nulla voluptas*? No Pleasure after Death? None indeed to Reprobates, there is nothing but Hell for them, and they will find much small pleasure in that. O *Anonymus*, *Anonymus*, take that Counsel which the Father gives, *Crede & fuge, Credendo fugies*, Believe and avoid it, by Believing thou shalt avoid it. We are sure there is such a Place, let us be but half so sure that we may escape it, and we shall do well enough. Fear it, that we feel it not. If we tremble

ing these Torments, while the Wicked Laugh and are Jovial, we were shall put off our fear of them, Laugh and be Merry, when Trembling and Astonishment shall seize upon them, as *Daniel 4.* Sain<sup>g</sup>. said to that Monarch, *Let not the Dream trouble thee, we be Dream shall be to them that hate thee, and the Interpretation to thine Enemies* : So may I say, let us from the bottom of our Hearts Repent and Bewail our former Iniquities, believe the exceeding great and precious Promises of Mercy, which God in Christ hath set before us, and then the Terrours of this Place will not be Terrible unto us ; the Terrours shall be to the Devils that hate God, and to the Reprobates his Enemies that Daily provoke God. For their Tormenting Cares, we shall have Flourishing Crowns in the Communion of Saints and Angels.

2. And so I come unto the next Question ; namely, What Hell is ? Though it were far more easie to enform the Reader, what it is not, then what it is ; yet will I make the best Discavery thereof that I am Able, according to our First Proposal. And if any complain of want of Method, let him know, that the Nature of the Place admits of none. For who can Speak Orderly and Methodically of that, *Quod nec modum, nec methodum novit*, that knows no Method, keeps no Order ? And if any Man expect an absolute Description of this Place, I excuse my self, with that of the Poet fore-cited, *Non mihi si centum lingua.*

But as *Pythagoras* guest at the stature and pitch of *Hercules*, by the length of his Foot ; and we say in the Proverb *Ex ungue cononem* : So by Shadow and Resemblance we may a little conceive what it is in Sufferance. It is then that place to which the Justice of God confineth Reprobates for their Eternal Punishment. The Plagues whereof are External, Internal and Eternal ; External, which consists, 1. In a Privation of all Comfort, a Private Cause hath a positive effect. *Tully* Banished from *Italy*, though not were into *Greece* the Academy of the World, Wept bitterly when he remembred *Rome*. Exiled *Demosthenes*, though he found much kindness among his Enemies, yet would shed Tears in *A*. *Coundance* when he looked towards *Athens* : The Captive Jews hanging up their Harps, when they remembred *Sion* : *Ovid* Laments, that *Roma relinquenda est*, he must leave the famous and Flourishing City ; but when he Considers *Sythia est quo mittitur*, he could not be Comforted. It is the most Unhappy part of Unhappiness to Remember former Welfare. 2. In a sensible Passion



of Universal Anguish ; the sight being Punished with Weeping Smoke, and the Direful Aspect of ugly Devils, and their Damned Crew ; the Ears with the Dreadful Howlings, Horrid Blasphemies, and Horrible Roarings of those miserable Creatures that are there Tormented ; the taste with Thirst and Hunger even Hot and Dry Empty and Unsatisfied ; the Smell with Noxious Scents and Filthy Savours ; the Feeling with Scorching and Burnings, even as it were to the Frying of the very Marrow in the Bones ; yea, the whole Frame and Fabric of their once Trimmed Bodies shall be Defaced and Deformed Dull, Heavy, and Unweildly, as a Brand in a great Fire, a part free from Burning ; such is the Extremity and Universality of those Pains. Internal, That consists in a plenary desertion of God ; they shall be utterly deprived of his Glorious presence in whose favour is Life, and at whose Right Hand there are Pleasures for Evermore, but never to be seen or tasted, by these Damned Wretches, nor shall they behold the Sweet and Amiable Countenance of the Lord Jesus Christ, or enjoy Communion with his Saints, but shall be as continual Sinners, to continual Sufferers : Two contraries being reconciled in them, which otherwise would be impossible ; the one extream Presumption, the other, extream Despair. Presumption, for with bitter Malice and a Curst Heart, they shall Perpetually Blaspheme, and despitefully Sin against the Spirit of Grace, *Rev. 16. 11.* Desperation, without all hope of Mercy, or Admitting one Thought of Peace. The one being a Sin against the Justice of God, the other against his Mercy ; both these Proceeding from that sting of Conscience, which they continually feel, and is that Worm which never Dyeth. Eternal, not Determinable with time, for then time shall be no more, everlastingness shall make their Sorrows Absolute. If all the Lives ( I say not Men, Women, and Children only, but of all ) and every of these Creatures, that ever Lived upon the Earth, or shall live to the Worlds End, were all added one to another, and all Spun into one Life, this one Life of these Damned Wretches exceeds them all. *Ubi per milia milia annorum cruciandi, nec in seculo seculorum liberandi,* saith *S. August.* Myriades of Years shall not Determine, or put a Period to their Sufferings, The Gulph is so deep, there is no getting out ; *Ex inferno nulla redemptio.* Therefore it is called *Infernus, ab inferendo,* of casting in ; for the Wicked are so cast in, that they can never be able to get forth. As no *Habeas Corpus* from Death ; so no *Habeas animam,* out of Hell. That

Rich Man, *Luk.* 16. Solicited for his Bretheren : Why did he not beg his own Deliverance, who was able to have taught them by his own sad and Woful experience ? O he saw *Ingentum hiatum*, vast interposed Gulph. He must let that alone, and alone for ever.

Those Laments must needs be Comfortless, which afford to the Distressed no hope of any kind of Consolation neither the comfort of mitigation ; for *Luk.* 16. 24. All hope of *παράφθεσις*, relief, is there denied, even to a drop of Water to cool the Tongue of the Tormented. Nor the Comfort of Liberation, no Deliverance, no not at the last ; for *ver.* 26. He is given to Understand by reason of the great partition, their Case is such ; *Ut non possunt*, they cannot for ever look for any Freedom thence, but must there remain in Torments everlastingly. So neither the Comfort of Relief in, or Delivery from the Miseries of this place. Not the poor Comfort, which in all the Calamities of this Life, doth still stick by us, and never leave us.—— *Dabit deus his quoque finem*, an end will come. Here an end will never come ; which (never) is never deeply enough Imprinted in us, nor seriously enough considered by us. That this (now) shall be now still, and never have an end ; and that *Cruciaris*, *Luk.* 16. 25. be *Cruciaris* for ever, and never Declined into a Preter-tense, is an Exaltation of this sad Contemplation, and the greatest aggravation of their Unhappiness.

Now because it is the main design of *Anonymus* to overthrow, (if it were possible) this Truth. I shall therefore fortifie it with the greater strength, and prove by divers (I hope) Considerable Arguments that all Reprobates shall be Tormented with the Devil and his Angels, and that everlastingly, never admitting either ease or end.

1. The Scriptures setting forth the Nature of those Torments by divers Emphatical expressions, do Evidently Declare the same, as (1.) *per αἰώνας*, most Miserable Tortures, such for the suddenness and sharpness, as the Pains of Women Travelling in Child-birth, *Luk.* 16. 24, 26. (2.) *per βασάναις*, most Miserable Tortures, such as are inflicted upon the most Notorious Malefactors, *Apo.* 20. 10. (3.) *per πλῆγαις*, most dangerous and Deadly Plagues, *Apo.* 22. 18. Whosoever then are liable to, and

reserved for such Pains, Tortures and Plagues, shall never be annihilated, but for ever remain in and under the same. The First is true of the Wicked, and therefore the latter.

2. The continued Succession, or rather the perpetual continuation of Hell Torments, is notably expressed, *Apo. 14.* Which is the Amplification of the former Judgment, from the Eternity thereof; shewing, that it is such as shall be both endless, and endless.

1. He says, that the Smoke of their Torment ascend up for ever and ever; not (to speak properly) that there is any Smoke in Hell, because Smoke proceeds from the resolution of the matter which by Fire is Consumed. Now if there were any such thing in Hell, it were probable that the Fire would sometimes be extinguished; but Smoke here is. 1. Either a *Metonymie* of a sign for the thing signified, as a Smoke is a sure sign that there is a Fire, and so the Sense is, that the Fire wherein the unrepentant are Tormented shall remain for ever. Or 2. That with the Fire, wherein they are Tormented, is Perpetual Smoke, and a perpetual Darkness, so that they have not so much comfort therein as the little Light may afford; and this Smoke shall be a Torment to them, if not equal with, yet not much Inferior to the Fire itself; and therefore it is called the Smoke of their Torment, that is, the Smoke that Troubles and Torments them.

And indeed it is but just; for as the Smoke of their unrepentant Sins ascended first, by which God was sorely displeased, and exceedingly provoked to take Vengeance on them; so that the Smoke of their eternal Torment should ascend next, to shew that God had now given them Smoke for Smoke, *Apo. 20. 10.* As the Devil that deceived them, was cast into the Lake of Fire and Brimstone. Here is set before us, the full and final destruction of Satan himself, which may be called his Second Imprisonment, for ever in that Infernal Pit; where likewise the Beast and false Prophet are, and shall be Tormented Day and Night, which the very next Words expound, saying, *for ever and ever*, according to the like usual Phrase, *Chap. 7. 15. & 14. 11.* For there is no Vicissitude of Day and Night in Eternity, nor is there any Day in Hell, but Eternal Night: This kind of expression therefore is used to declare, that those Torments which the Devils and the damned do there suffer, shall be without any Cessation or Intermision.

3. The

The grace of Repentance for Sins past, and Amendment of for the time to come is Eternally denied to them; *As the fall, so it lies*, Mat. 25. 10. The Door shall be shut, the Mercy, by which they might have entered; shall for ever be shut against them. These Chains can never be broken, were of Cords, of wreathed Trees, of Iron, they might be burst asunder, but the Chains of Vengeance never; besides, a greatolph doth interpose, by which they are for ever disabled to pass to the Habitations of the Blest. Now they to whom Grace for ever denied here, and Glory hereafter, must necessarily be chained in Misery unto all Eternity; The first is true of all Repentant and Impenitent Wretches, and therefore the latter.

That infernal Dungeon hath no back Doors, no Egress at Mat. 5. 28. *Verily, I say unto thee, thou shalt not come forth thence, till thou hast paid the utmost Farthing*, which can never be unto all Eternity; why then those that are fast bound in chains in such a Place, out of which there is no getting, must abide by it for ever: The first is true, and therefore the latter.

But here it is saucily objected by *Anonymus*, &c. How stands with the Justice of God, to Punish Temporal Offences with eternal Seourges? It was the Rule of his own Law, that *pena non excedere culpam*, Deut. 25. 3. How can he then inflict eternal Damnation for a Momentary and Temporal Transgression.

God answer, 1. There is a double quantity considered in Punishment; the one according to the intention of Pain; the other according to the duration of time. In respect of the former, the quantity of Punishment must be answerable to the quantity of Sin, *Revel. 18. 7.* How much Sin, so much Sorrow: The more flagrant Iniquity, the more Torturing Fire. For the other, we must not think that the continuance of Punishment is limited with the continuance of the Fact. Among Men, Adultery is but a short Pleasure, yet often pursued with a long Penance. But the duration of Torment respects the disposition of the Delinquent. *Pena singulorum inequales intentione, pena omnium equali duratione*, *Aquin.* The pains of all are equal in continuance, equal in grievance.

But

But Secondly, and more particularly, I answer, It will be most just, both in respect of the Mind, and Intention of the Sinner, of the matter wherein he sinneth, and of the Person to whom he sinneth.

First, The Mind and Intention of the Sinner considered, it appear to be most just; for though the Act it self, the Sin committed, be but Temporal and Finite, yet the Mind of the Sinner is Eternal and Infinite; insomueh, that if he could live ever he would Sin ever; and therefore, as Gregory saith, *Quia mea hac vita nunquam voluit carere peccato, iustam est, ut nunquam mereatur supplicio*: Because the Mind of Man in this Life would be without Sin, it is just that it should never be without Punishment in the Life to come.

2. If the Matter and Subject of Sin be considered, we find it to be of, and in the Soul; like as then the wounding the Body, causeth the Death and Destruction of the same; the reason of which there is no returning unto Life again: So Sin being the Death of the Soul, it must necessarily follow, that it be perpetual and everlasting.

3. Sin, as it is a Transgression of the Law of God, is so much the more Heinous As he that smiteth the Prince to whom Principally and especially he owes his Allegiance, doth more grievously offend, then he that striketh a Private Person: So is Sin of an Infinite nature, because of the Infinite Dignity of the Person, and his Glorious Majesty, against whom it is committed; and therefore it deserveth an Infinite Punishment; where because it cannot be Infinite, *secundum intentionem*, in the Intention and Greatness of it, it remaineth that it should be Infinite *secundum durationem*, in respect of the duration and continuance of the same.

Now further, the Equity of Gods Justice in Punishing the Temporal Act of Sin with Eternal Torments, Hugo doth fitly Illustrate by these Examples; Like as (saith he) when Marriage is contracted, *per verba de presenti*, By words uttered in the Present Tense, though the contract it self, in respect of the Ceremony thereof be soon done, yet the Marriage as the substance thereof remaineth



ineth in force all the life long: So when the Soul and Sin contracted together, it is no marvel this contract holding so as the Soul endureth, if it deserve Everlasting Punishment. like as where the Fewel and matter of the Fire continueth; Flame still burneth: So sin, leaving a blot in the Soul, being matter of Hell fire, is Eternally Punished, because there is still ter for that Everlasting Fire to work upon.

thus then we see it's no injustice in God to Punish Sin Eternally, he doth but reward them whom he so Punisheth, according to their Works: For though the Action of Sin be Temporal, *penas tamen peccandi, quæ per penitentiam non mutatur, est perpetua*, saith Gorrhan: Yet the will to sin which is not changed by Repentance, is Eternal and perpetual. For the further description of Hell, the Scripture useth three Principal Terms; The first that never dyeth; Outer Darknes; And Fire that cannot be quenched, *Mark 9. 44.*

First, *The Worm*; This must not be understood of a Corporal worm; which, if it were, would be terrible enough; for a Man would always dying, and die always living, with an Adder stinging and Stinging his Vital Parts. But we must know, that at the Worlds Dissolution, there shall remain no mixt Body, only Man: No Generation or Corruption in the Revived Bodies. Therefore this Worm cannot be Corporal, but Spiritual, Stinging of a Vexed, Gauled, Tormented, and Tormenting Conscience. This, oh this is even *Infernum in mundo*, a Hell on Earth; and consider, O consider, *Qualiter sentient in inferno*, that it shall be to their Sense, who shall be Tormented therewith, as it tell it self. It is so Essential a part of their Torment, that Christ Jesus makes a Threefold Repetition thereof in one, yea at the close of one Sermon, *Mark 9. 44. Where their Worm Dyeth not; And again, ver. 46. Where their Worm Dyeth not; and again, ver. 40. Where their Worm Dyeth not, and their Fire goeth not out.* yea very great, and inexpressible must this Punishment needs be, which our Saviour doth so often inculcate, within so small a space. The Heathen Poets made this one of those Three Furies, which they Fictioned to Torment the Damned.

— *Scindet latus una flagello,  
Altera tartareis sectos dabit anguibus artus.  
Tertia fumantes incoquet igne genas.*

One brings the Scorpion which the Conscience eats  
Tother with Iron whips the back flesh Beats.  
While the Third boils the Soul in scalding heats.

But if the Testimony of a Heathen will not pass for  
or bear no weight at all with us, hear then what an  
Christian Poet, *Prudentius* by Name, saith to this purpose.

*Præcius inde Pater liventia tartara plumbo,  
Incendit liquido, piceasq; bitumine fossas,  
Infernalis aqua furvo suffodit Averno,  
Et Phlegethonteo sub gurgite sanxit edaces,  
Perpetuis scelerum panis obrodere vermes.*

The presient Father black Hell burns,  
With scalding Lead and Ditches turns  
Into a Flame, with Sulphur mixt,  
Th' internal Streams rolling betwixt ;  
And gnawing Worms hath put therein,  
To Torture Wretches for their Sin.

Some take this Worm to be *recordatio præteritorum*, the re-  
embrance of things past ; and they are either Sins committed, or  
things enjoyed ; Of sins, which shall so long gnaw their  
and Bodies, like a Vulture preying on their Hearts, as the  
membrance of former Iniquities committed shall continue, and  
will be for ever. Of good things enjoyed ; *St. Augustin* ob-  
serves that of the Rich Man's Pleasure, *Omnia dicit, Abraham de præ-  
terito*, He speaks of all in the time past and gone. *Dives erat, ve-  
nebatur, epulabatur, recipisti* ; There was a Rich Man, did  
did go, had received, all past, and vanished away ; all (like  
counterpane of a Lease) expired, or like Wages received  
spent before hand. This *fuisse felicem*, the remembrance of  
he had been, must needs be a sharp corrosive to him.

So that for these poor rejected and Damned Wretches, to  
mem

Secondly, *Outer darkness*, Mat. 22. 13, speaking of the unprofitable servant cast him into outer darkness. But God made not darkness; and whereas in the beginning of the Creation, it is said, *Gen. 1. 2. That darkness was upon the face of the deep*; This was not a thing created, but a meer prevariation, absence, or not being of that light, which was made afterwards. Nor do we think this mist of darkness, into which the damned shall be cast, and in which tormented in Hell, to be a positive thing: but as when the Sun is hidden, darkness necessarily follows: so here, not any emanation of any beam of Gods countenance, nor a spark of his light comes into this prison of Hell, therefore where there is such a *privatio lucis*, there must needs be intollerable darkness.

A good day makes amends for a bad night; but to this night belongs no day, it is everlasting darkness. The roughest tempest, the weariest journey, is not without some comfort, because there is hope of an end: but these pains be as endless in quantity, as they are easeless in quality, *Iosua. 10. 13.* had a long day when the Sun stood still in the Firmament; yet that day had an end, the Sun fell to his course again, and at last did set: but here, the Sun and Moon shall utterly cease to measure time by any motion. That is a long sentence that hath no period, a doleful night which had no morning, a woful darkness where no Star shall afford a glimpse, no Taper beside it with its light; yet with such night, and such darkness, doth God punish all wicked and ungodly wretches, that than the light here, --- *clausi tenebris & carcere ceco*, In darkness and blind prison shut, shall they remain unto all Eternity.

Let us then decline the works of darkness, as we desire to escape this place of darkness and the darkness of this place. Inferior darkness must be doomed to inferior darkness. What is more just, then that they who refused the light when they might have had it, should be deprived of it, when they most desire it. There are two many of these among us, that nuzzle themselves up in ignorance, as if they meant to make their own beds in Hell: Alas, it is a fearful place to take up a lodging in, and so much the more fearful, by how much it is more then a lodging, even an everlasting habitation. Voluntary blindness shall be confined to necessary blindness: and they that might now see, if they would but open their eyes, shall there

open their eyes, yet shall not be able to see ; nor see what they would, yet see what they would not, even to avoid the seeing of which they would wish themselves to have no eyes. Now the God of Grace and Mercy, the Father of Lights, defend us from the Prince, and from the power, and from this place of outer darkness.

Last of all, Fire unquenchable. Five several times does our Saviour Christ make mention of this Fire, at the close of that Sermon of which we formerly spake, *Mark 9. Not Into the fire that never shall be quenched*, and *v. 44. and whose fire is not quenched* ; as also *ver. 45. 46. & 48.* as if he could never speak enough of it, to terrifie all that heard his words from it, that they might not be tormented in it, which continually burns the souls of the damned, and yet shall never convert them into ashes. A fire indeed it is, but neither tolerable nor terminable. The breath of the Lord like a river of brimstone doth inflame it, and the breath of ten thousand Reprobates shall never be able to blow it out. Scalding Sulphur, and burning Stence universal shall rack them ; where heat doth follow smoke, and heat, and stench fire, and torment stench, and burning shall be added to burning, the Prophet, *Isai. 33. 14.* put that to question which is our of question, who among us is so hardy as to dwell with the devouring fire ; who among us can dwell with everlasting burning ; surely none.

I know *Anonymus* cannot away with the word everlasting, if it do not come in his way, as come it will ; he endeavours to carry the sense of it another way than is intended by the holy Ghost. But he hath very ill-luck in it : for he exceedingly bewrayes his ignorance by it. It is sometimes ( saith he ) used for a limited time, therefore it must always be so used, good Logick. But let him give me one example where *ἀϊώς* is so used. Sin is like oyl, and torment like fire, so long as the oyl lasteth, so long the fire burneth, and that is for ever. If after so many millions of years as there be drops in the Ocean, there might be deliverance, there might be some hope ; Alas ! in Hell there is no limitation, when the Lord shall give over his being, they shall have ease, and not before. An infinite Majesty is offended ; therefore an infinite penalty is imposed, with these miserable Caitiffs must forever undergo, unless some better informed, and more merciful man, such as *Anonymus*, shall get the keys of this place of horror, unlock the doors, and for meer pity let them

of this place of torment. I know also, that it hath been much controverted among the Learned, Whether the Fire of Hell be Substantial, or only Allegorical. *Calvin*, and some others are for the Allegory, and they give this for reason. There is mention of Wood, and of Worms, as well as of fire: now these are Allegorical, and therefore the fire. But in Scripture things spoken together, are not always taken in the same nature and manner. As for example; Christ is called the Rock of our salvation; the Rock is Allegorical, is our salvation, therefore Allegorical? Likewise, *Luk. 22. 30. Ye shall eat and drink (saith our Saviour) at my Table in my Kingdom*: Eating and drinking is Allegorical; is therefore the Kingdom Allegorical too; For my part, I think we may safely conclude, that there is true and substantial fire in Hell, *Isai. 66. 15. The Lord will come with fire to render his anger with fury, and his rebuke with flames of fire. Si in igne damnabit reprobos, quare non in igne cruciabit damnatos* says that Father. If he will judge the Reprobates in fire, why not condemn them to fire?

Grant it then to be substantial Fire: yet another question will be, whether it be material, corporal, or spiritual. It is not material; for that kind of fire must be continually supplied and nourished with fuel. Yet the that makes the damned live without food, is able to maintain this fire without wood. Not spiritual; Indeed, *Gregory* calls it an incorporeal fire; but it passeth the nature of fire to be spiritual; yet if with fear, and without curiosity, we may look upon those flames, we may attribute a spiritual nature, to that more than natural fire. Though spirits have nothing material in their nature, which that infernal fire should work upon: yet such is the powerful judgment of that Almighty Arbitrer of the world, justly willing their torment, that he can make Spirits most sensible of those fiery tortures: and such is the obedient submission of their created nature, that they may be immediately wrought upon by those appointed pains. And as this inspection cannot be with too much caution, no more can the conclusion that is drawn there from, be with too much heed: for he that makes it spiritual fire only, goes about to make it no fire at all. It is therefore by the consent of many of the Godly learned, held to be a corporal fire; which being granted, there arise notwithstanding some exceptions against the same.

Ob-



Object. 1. If it be corporal, how can it diversly torment *Ans.* *vers Reprobates? There is but one fire in Hell, but yet the* *Sou* *fire doth not excruciate and torment all the wicked, which* *stead* *therein after one manner and measure: the more wicked* *ne qua* *have been here, the more wretched shall they be there; but* *ust* *mighty shall be mightily tormented.* *re to*

*Ref.* For Answer; for the better understanding hereof, *feed* *we must know; that this fire is the instrument of divine* *Obj.* *Justice: now no instrument works only by its own virtue* *es wi* *and after its own manner, and in its own measure: but* *is Fi* *is regulated, ordered, and disposed according to the will* *Ans* *and power of the first Mover. The Fire in a Furnace* *ere* *augmented or qualified, according to the will of him that* *um;* *kindles it or hath to do with it: so is, this inflamed fire,* *re un* *mitigated by the power and will of God, Isai. 30.* *ay w* *The breath of the Lord, like a River of Brimstone, doth kind* *it. One and the same fire doth otherwise burn Iron, the* *corpo* *Wood or Straw, and that (as one saith well) Secundum* *partic* *duritiem vel durationem materia, According to the nature* *urs,* *of the incensed matter, is the rage and fury of the fire.* *1.* *Gregory in the Fourth Book of his Dialogues, hath a* *lem* *table saying to this purpose Quod hic diversitas corporum* *han* *allic agit diversitas peccatorum; That which is wrought here* *ffid* *by the diversity of bodies, is wrought there by the diver* *aint* *sity of sins: one and the same fire may be common to* *seig* *all, yet may it afford a several degree of pain to every* *bet* *according to the pleasure of the great Disposer.* *can l*

Object. 2. If it be corporal fire, it must be maintained with *neat* *fewel, or else it will quickly languish and be extinguished; But* *her* *there is no fewel in Hell, at least no such fewel as can maintain* *ragi* *it to eternity; for (saith Anonymus) the wicked are com* *glov* *pared to chaffe and stubble, and so are quickly consumed and* *2.* *come to nothing: but will he say, they are such, because they* *that* *are compared unto such: would he be contented that any man* *duce* *should infer, because he (as a man) is compared to a beast* *div* *that perisheth, therefore he is a beast. I suppose he would* *less* *re ply, nullum simile est idem; For that Similitude and* *in* *Identity are different things; as, He that is like me, is not* *fil,* *my self; Indeed, man is compared unto such, in respect of the* *pro* *fading condition in this life; but this mortal shall after put on* *don* *immortality. These bodies shall be so rarified, as they shall not* *th* *admit of a diminution, much less of an annihilation.* *he* *D* *th*

*Ans.* We let him pass, and answer, that the Bodies and Souls of the damned shall be *loco carbonum & lignorum*, instead of Fewel; and because those Materials (as they are qualify'd) are everlasting; it follows, that Hell-fire must be everlasting also; for it is against the Nature of fire to cease, so long as it hath any combustible Matter feed upon.

*Obj.* 3. If it be corporal Fire, then it is of the same Species with our Fire: Now we know what the Nature of this Fire is, but not of that.

*Ans.* In the Bodies, which are the Matter of the Fire, there may be a difference, as *lignum igneum*, & *ferrum ignitum*; burning Wood, and burning Iron differ, still it is fire, tho' diverse from ours in certain Properties, which are unknown to us; and (if it be the blessed Will of God) may we never know them. But seeing it is substantial and the corporal Fire, it will not be amiss to take Notice of some particulars, wherein it differs from this elementary Fire of ours, which may be considered in these five Respects.

1. In Regard of Heat, our Fire is hot, nor is there any element in the extreamest Fury more afflictive to the Sense than Fire; but the Fire of Hell is far more hot and more afflictive. The Fire is a Landskip, which is, *ignis pictus* a painted Fire, or that purgatory Fire, which is, *ignis fictus* a feigned Fire, yet hath so warmed the Popes Kitchen, is a better Representation of elemental Fire, than elemental can be of that Fire, which is eternal. That Furnace whose heat was septupled, *Dan. 3. 19.* Inasmuch, that the Flames thereof licked up them, for whom it was not meant, was raging, very raging, and of great violence, but not a glowing Sparkle compared to the everlasting Fire of Hell.

2. In Regard of Light; our Fire comforts in shining, that is oppressed with horrible darkness: *Ardet noster & lucet*, Our Fire burns, and in burning shines: but this, as divine Justice hath disposed it, burns, but shines not, unless it be for the greater Torment of those that are frying in it; *Vim comburendi retinet, illuminandi amisit*, saith Basil. It retains the property of burning, it hath lost the property of shining. Therefore it is called *Hades, sine sole domus*, a House without light. The Apostle *Jude* calls it, the black darkness. The darkness of *Egypt* was strong and horrid, so thick that it was palpable, yet nothing to the Darkness of Hell. In *Egypt* they had but an over-casting, they enjoyed the glorious Light of the Sun again: In Hell,

Hell, *Non videbunt lumen in aeternum*, They shall never see light more.

3. Elemental Fire burns the Body only, eternal the Soul also. The Passion of the Body, is but the Body of Passion; the Soul of Pain, is the Pain of the Soul: Yet if a consumable Body be not able to endure burning Flames for ever Day, how will an unconsumable Soul and Body be able to endure the scorching Flames of Hell for ever?

4. Elemental Fire as it burns, so it consumes, Hell burneth more, and wasteth less. The Reprobate shall have the Punishment *Uri*, to be burned, but not the Happiness *Exuri*, to be burned out. So *Prosper*, when he saith, *Poenae gehennales puniunt, non finiunt corpora*. Hell Torments punish, but do not finish the Bodies. In Hell there is no Cessation of Fire burning, nor of Matter burned: The *Prudentius*, speaks thus sadly of it.

*Vermibus Et flammis, summis cruciatibus avum,  
Immortale dedit, Senio ne flamma periret.*

*To Worm and Fire, to Torments there,  
No Term he gave, they cannot wear.*

If this Fire were terminable, it might then be tolerable, but being endless, it must needs be easless.

Lastly, Our Fire may be quenched, but the Fire of Hell never goes out. Our Fire is maintained with Wood, and can be put out with Water: But that, as it hath nothing to maintain it, so nothing to extinguish it. All their weeping cannot mitigate the Fierceness of those Flames. And if there be any Tears, they shall rather be like Oyl to feed it, than like Water to quench it.

The Sum then is this: The Torments of Hell are compounded under Fire, because that is the most violent and vehement of all the Elements whatsoever. Water doth only kill, Fire doth vex, terrify and torment in killing; and yet, which is worse, this Fire doth never kill.

Let Fools then solace themselves with a conceit that there is no such Place, they will one Day find it, and feel it to their Misery. Without doubt it is good for us to *Semper cogitare gehennam*. And as we desire to escape the Fire of Hell, let us avoid the Fire of Sin. There are certain fiery Sins, that shall find fiery Punishments. St. *Paul* calls Lust a burning Sin. It is better to marry than to burn; who then would burn in Lust here, that fears to burn in Hell.

all hereafter? Rage and Malice are burning Sins, therefore Anger is called *Excandescencia*, a waxing hot. They that nourish this Fire within them, are nourished for a worse Fire without them. Blasphemy is a burning Sin, whose whole Mouths flame with Oaths, and whose Tongues are set on Fire of Hell, venting nothing but cursing Speeches, fear these torturing and tormenting Flames. Drunkenness is a burning Sin, too much Wine is the Oyl of Hells own Lamp. They inflame the reckoning till they inflame their Brains, inflame their Bloods, inflame their Bodies, purchase as much Sickness as comes to a burning Fever, and as much Sin as serves to inflame their Passions in Hell. All the World is on Fire with Sin, to make work for the Fire of Hell. And there is but one only way to put it out: The Water and Blood that came out of the most precious Side of the Lord Jesus: Only that Water can quench the Fire of Sin in us here, and that Blood quench the Fire of Hell against us for ever hereafter.

I might here enlarge my self with the Consideration of the dire and dismal Effects of these Torments, which are principally two, to wit, weeping and gnashing of Teeth, *Mat. 8. 12. Fletus de ardore, stridor dentium de frigore*, saith *Isaiah*, weeping caused by the heat, and gnashing of Teeth by reason of the cold. This declares, that there are these two Extremities in Hell, intollerable Heat, and incomparable Cold. *Greg. on Mat. 8.* Called therefore, *Angustus absque vera temperatura*: Where the freezing Cold shall not mitigate the scorching Heat, nor the scorching Heat qualify the freezing Cold.

It is observable, that while we are here, the Expence of Tears outwardly, mitigates and allays the Sorrow that lies inward and heavy within, and gives an Ease to the surcharged Heart: So the Poet, --- *est quædam flere voluptas*, The discharge of indigestible Grief (as it were) venting and emptying itself at the Eyes: But Hell by eternal Tears could never yet qualify eternal Pains. Besides, if we do admit that weeping here, as the Text is plain for it, it ariseth from the extream Perturbation of the Soul, and the horrible Anguish of the Body, and may be said to be rather a howling like Dragons, than any true shedding of Tears. Yet seeing the chief effect of the Horrors in Hell is weeping, and such weeping as shall never be comforted: Let us prevent our weeping there, by weeping here, where we may be comforted.

forted. The time of living is the time of repenting; we die without Repentance, Repentance is dead to us ever. Weep then here, and the time will come when he will wipe away all these Tears from our Eyes; For he hath disposed, *Flentes ad risum, videntes ad fletum*; we go from weeping to laughing, and laughers to weeping.

Gnashing of Teeth; This is another Effect of these Figures, and ariseth from the Sense of some Sorrow mixed with Indignation: A just and fit Punishment, that who once gnashed their Teeth at others, should gnash their Teeth at their own Torments, they shewed their Teeth in Derision; *They shall gnash their Teeth in Indignation.* O dreadful Horror, and fearful Terror of this sad and dismal Place, where there is neither help nor hope! No help God will not, Saints or Angels cannot, nor would the damned themselves help one another if they could: they rather wish all others damned with them, than that any should be freed from them. No hope; Men say in their vain Passions, if it were not for hope the Heart would break: There is no hope in Hell, and yet the Heart holds: It is a Misery to these damned Souls that it cannot break, ever in a dying Condition, yet without any Hope of Expiration. Seeing then there is no help, no hope, no help in that Place of Torment: Let us seek help where we may have it. The Apostle tells us, *Rom. 5. 5. The love of God which is in us, maketh not ashamed, because it is never disappointed:* If it could be illuded, it would be ashamed. Now if we would hope well, we must do well. He that tempts God does not hope in God; that hoping thrusts also upon God, and will out of a lazy Devotion do nothing for himself. Many stretch themselves upon their Beds, as *Levi* in the Shade, and cry out, *O utinam hoc esset salus mea*. But you know who said it, *Take that unprofitable Servant, and cast him into outer darkness.* It is in vain for a Man to hope to do well hereafter, as most Men do; when he continues doing nothing but that which is evil here. The means must be used, where hope is nourished. Hope is only for the present, it hath nothing in Reversion: The Saints in Heaven have no hope, for they are in full Possession of Joy, the damned in Hell have no hope, for they are in full Possession of Torment. Only the living have hope, and in the living God is their hope, which he creates here, that it may be comfortably consummated hereafter.



The last Question is, *Ubi sit*, Where the Place of  
 torment is? I know that to rest within the Bounds and  
 limits of Precedents, is to over-active, and to curiously  
 inquisitive Persons, a thing very contemptible: Nothing  
 accounted Wisdom with such, but what is exalted a-  
 bove the reach and pitch of those that went before us. To  
 rest in positive Divinity, and Articles confessed by all the  
 Churches, to be content to know that there is a Hell,  
 wherein Tortures and Torments are provided for the dam-  
 ned, and there is a Heaven too, wherein Salvation is pre-  
 pared for the Just, and raise no Estimation, no Emulation,  
 Opinion of Singularity by the way, only to edify, and  
 to amaze; only to bring Men to an Assent, and to a  
 Confession, and not to an Admiration, is now adays reputed  
 home-spun Divinity, made up only for humane Learn-  
 ing, so much decry'd, as that they hold it not necessary  
 carrying on the great Work of Instruction and Edifica-

Let us know (say these high-flown Men what God  
 want to do with Man, before ever God meant to make  
 Man; we care not for that Law which *Moses* hath writ-  
 ten, that every Man can read, and that he might have re-  
 ceived from God in one Day: Let us know that *Cabal*,  
 that which passed between God and him, and all the rest  
 the forty Days. We care not for Gods revealed Will,  
 his Acts of Parliament, his publick Proclamations; Let  
 us know his Cabinet Councils, his Bosom, his Pocket  
 patches. Is there not another Kind of Predestination,  
 than that which is revealed in the Scriptures? May not  
 Man be saved tho' he do not; and may not a Man be  
 damned, albeit he do perform those Conditions, which  
 God hath made sure his Salvation in the Scriptures? How  
 many Miles are there, between Earth and Heaven? And  
 where is that very Place that is called Hell? Our Coun-  
 tryman *Holkot* upon the Book of *Wisdom*, says well of that  
 Wisdom which we seek in the Book of God, *All wisdom is*  
*nothing to me, if it be not mine*; and I have Title to no-  
 thing that is not conveyed to me by God in his Scriptures:  
 and in the Wisdom manifested to me there, I rest as in o-  
 ther things, so in this, concerning the local Being of Hell.  
 Now the Scripture saith, and that frequently too, that  
 it is downward, *Psal. 140. 10. Let them be cast into the deep pits,*  
*that they rise not up again. Bring them down into the pit of*  
*distraction*, *Prov. 9. 18. They are in the depth of Hell*, *Prov.*

15. 24. *The way of life is above to the wise, that he may part from hell beneath.* So the Terms declare it, and Words describe it. *Scheol* is sometimes taken for a Grave, and sometimes, and that significantly too for Hell, as we have already shewed, all ways. *Mercerus* upon *Gen. 37.* says, that *Scheol* generally signifies all Places under the Earth: Whence perhaps that conceit, that Hell is in the Heart of, or under the Earth: Without doubt it is below, because it is where opposed to Heaven, which is above. It is therefore called *Abyssus*, a deep Pit, a vast Gulf, such a Place by Reason of the Depth thereof, may be said to have Bottom. The Devils entreated Christ, that he would send them to this Place, *Luke 8. 31.* *In abyssum*, which *saith Beza* upon *Mat. Immensa profunditatis vorago, absq; fundo*: A Gulph of an immeasurable Depth, &c.

The Apostle that preached to the Jews, used the Word *Gehenna*, *Jam. 3. 6.* Where speaking of an unruly Tongue, *saith, It is set on Fire, a Gehenna*, of Hell, and *the Jews* So *Piscator*, that is, it is set on Fire by the Devil, Signifying that by a Metonymy of the Subject, as on the contrary we find *Calum.* Heaven, put for God in Heaven, *Luke 11. 21.* *I have sinned against Heaven*: So Hell is put for the Devil. But *Piscator* upon *James* tells us, That *γέεννα* is the Hebrews corruptly called *Gehinnom*, that is the Valley of *Hinnom*. For so in the Time of Christ and his Apostles, was the Place of the damned called, which is generally termed *Infernus*, and by prophane Authors is called *Orcus*: And so indeed (as *Anonymus* affirms) the Apostles spake to them in a known Dialect, and used an Expression that was familiar among them.

They also that preached to the Gentiles, when they spake of this Place, used the Word *Haides*, which they then took (and sure they could not be mistaken) for a Place of Darknets and Obscurity, wherein the wicked were continually to be tormented. The Apostle *2 Peter 2. 4.* speaking of the Angels that sinned, *saith, God cast them into Hell*: So *Beza* in his Annotations, telleth us, the Greeks called that Place, which was ordained for the Punishment and Torment of the damned. And Reason it self can teach us, that it must needs be opposite and contrary to that Place, in which the Spirits of just Men made penitence do reside, which on all Hands is granted to be above; therefore Hell must needs be below.

But against this it is objected: That *Dives* in Hell saw *Abraham* and *Lazarus*, which he could not do, if Hell were so deep and so remote a Place as commonly is affirmed. I answer, That albeit Hell is below, and downward Respect of Heaven; yet (as some think) it may not be in Regard of Earth, *Rev. 12. 12. Woe unto the Inhabitants of the Earth, for the Devil is come down among you:* that he was cast no lower than the Surface of the earth. I know there are divers Arguments on both Sides: That they that Live know not the State of the Dead: But the Dead know not the State of the Living, much less the Saints in Heaven.

But against this is opposed. That if they in Hell had the Sight of Heaven, their own sufferings would less afflict them: For their most grievous Torment shall arise from the Vision of what Joys they have eternally lost, *Wisd. 5. 2. When they see it they shall be tormented with terrible fear, and be amazed at the Saints Salvation.* So *Ber.* The faithful shall have a Sight of Hell, and the Reprobate Sight of Heaven, *Ut illi magis latentur, videntes quid misereantur, & hi gravius crucientur, videntes quid mancipentur.* That the one may be the more comforted, by seeing what Miseries they have escaped: The other the more afflicted, by seeing what Happiness they have forfeited. *Mat. 11. 10. The wicked shall see it, and be grieved: He shall gnash with his teeth and melt away.* But then the Sight of their Eyes, and you mitigate the Grief of their Hearts. That weeping and gnashing of Teeth, of which our Saviour speaks, *Luke 13. 28.* proceeds from sight, when you shall see *Abraham, Isaac* and *Jacob*, and all the Prophets in the Kingdom of God, and your selves thrust out. It is their Exile from the Presence of the Lamb, from the Society of Saints and Angels, from the Felicity and Joys which they behold, that shall most bitterly molest and trouble them; else could they not be under the Misery of what which is called *pena damni*, the Punishment of Loss. On the other side, it is said, That the Sight of Heaven is never afforded, no not to Saints, but as an high and estimable Favour. It was *St. Paul's* greatest Grace, and that which had like to have transported him beyond the limits of his holy Profession, to be wrapp'd up into the third Heaven; and to behold the Life which the blessed have with God. But what extraordinary Grace or Favour is this, if it be also granted to the Reprobates? The answer is easy; *St. Paul* saw that Life, and had a Sight

of those Joys, *experiendo*, by tasting them, and hope to gain to see them *participando*, by a blessed partaking of them: Such a Sight is not permitted to the Children of Perdition. They see them to the Grief of their Hearts and Terror of their Souls, that they cannot enjoy them but are for ever deprived of them.

But how could that rich Man spoken of in the Gospel or how can other damned Spirits be said to see the Glory of Heaven, when as they want those luminary Organs of the Body, the Disposition of Sight; besides, the great Distance between the several Places, and the thick Darkness interposed, which is a great Question with Anonymous. I shall easily remove this Block out of the Way: For damned Spirits see, tho' not with bodily Eyes; they have the Eyes of Intelligence and Apprehension, by which they are able to distinguish Matters of Intricacy and Perplexity, and that at Distance too; much more between Light and Darkness. They apprehend this Glory either universally, or particularly. An universal Apprehension they have, whereby they perceive the Saints to be in great Glory; in particular, what this Glory is, they know not. They see it, and they see so much of it, as shall augment their Torment, *Tam propter invidiam aliena felicitatis, quam propter carentiam illius quietis*, both in Regard of others and their Loss; the transcendent Happiness which the Saints are for ever made Partakers of, and their own want of the same. Now if it be granted, that the damned can see the Glory of Heaven, then it will probably follow, that Hell is in the Air, only separated with a great impassable Gulf, that either may not come to other. I have read of certain Hills, whose Tops have been so close one to another, that Men might talk one to another; but could not without many Days Travel come one to another. If they do not see it, then it is as probable, that it may be in the Bowels of the Earth. However, it is low, downwards, in the more inferior Parts of the World, the manship of him, who as the Poet styles him, is, *Ille Opifex rerum*, the great Creator of all. But precisely to determine, whether in the Air, or in the Water, or on the Surface of the Earth, or in the Center of the Earth, or in the Center of the Worlds Center, *Tegitur, non legitur, per se lose disquiratur, tunc ignoratur*, is kept secret, and not to be covered; is safe to be ignorant of, cannot but be dangerous to Dispute. That saying of *Scaliger* would be his

reasonable Curb to restrain us from a curious Indagation,  
and scrupulous Enquiry after the Place it self, if it were  
reminded of us.

*Nescire velle, quæ Magister optimus,  
Docere non vult, erudita incititia est,  
What the great Master will not have made known,  
Our greatest Wisdom is, to let alone.*

Yet thus far may we boldly conclude concerning it.  
That as just Spirits separated from their Bodies, do pre-  
sently ascend into the imperial Heaven, there to possess  
Joy and Happiness: So the Souls of hard, obdurate, and  
penitent Sinners, whose Hearts neither the Mercies of  
God could mollify, nor his Judgments terrify, are con-  
signed below to the inferior Elements, there to remain in e-  
verlasting Miseries and Torment. And this (as I take it)  
is, *ὁρασις*, to be wise to Sobriety, according to the whol-  
some Advice of the Apostle; but to determine positively  
where Hell is, and to measure out, and to dispose of every  
Foot contained in the same, is *εὐμεγέθης*, audacious Cu-  
riosity; and is carefully to be avoided by us.

Now because there is a Difference among some, that  
are more nice than wise about the *Ubi*, *Anonymus* concludes  
against the *Quod*, to the bewraying either of his Igno-  
rance, or Infidelity, or both; because Men will not be  
rash in it, therefore such Atheists will rashly deny it. If  
any then shall ask further concerning the local Place of  
Hell; I answer with *Socrates*, I was never there my self,  
and my hope is never shall be; nor spoke I with any that  
came from thence, and therefore cannot satisfy this Curio-  
sity: Herein I confess many doubts concerning Hell, *Ubi*  
*fit*, where it is; none can describe, *Quid sit*, what it is;  
but all (all I mean in their right Minds) do agree, *Quod*  
*fit*, that there is such a Place, where the damned shall be  
imprisoned, and in which tormented unto all Eternity.

Seeing then (as we have upon good Reason concluded)  
that Hell is a Descent downwards; let us keep our selves  
so far as we can from it while we live, that it may never  
devour us when we die. Sin is a Burden that presseth  
downward. The Prophet *Zachary* (5. 7. compares it to a  
Talent of Lead; how heavy was it on the back of *Ju-  
das*? It never left him, till it had pressed him down to  
his own Place. As the heaviest Bodies draw to the Cen-  
ter



ter of the Earth, so do the saddest and heaviest Spirit  
such as the Mercy of God hath quite forsaken, down  
down to the Center of Hell. Sin brings a Man  
down, *Facilis descensus Avernus*.

Things nearest Heaven, take less care for Earth;  
Fowls of the Air neither plow nor sow, nor carry  
Barns. But Men most love that which they must  
leave, and think seldom or never of that Place,  
they must, after the Consummation of a short Time  
abide for ever. O Lord give me the grace to consider  
evil of my ways; *Et semper cogitare Gehennam, ne in*  
*hennam incidam*; if nothing else will work me to Re-  
tance, to think often of Hell here, that I may not  
into Hell for ever hereafter.

The Life of the damned is a Death without end;  
Death of the damned is to live in eternal Torment  
When the Wrath of God shall cease towards them,  
shall Torments cease to be inflicted on them. But  
Wrath of God is eternal, therefore their Plagues  
needs be eternal also. When those damned Wretches  
Repent of their Impieties, then shall they be freed  
their Miseries; but the Space of Repentance was by  
neglected, and the Grace of Repentance is now de-  
Therefore, there is no deliverance to be expected. O  
ternity, eternity, thou alone dost add to, and aggravate  
the Punishments of the damned beyond all Measure. Tho  
Misery is grievous in Respect of the Acerbity and Sharp-  
ness thereof; more grievous in Respect of the Variety  
Diversity thereof, but most grievous in Respect of  
Eternity and Everlastingness thereof.

*Anonymus* (how advisedly) and upon what grounds  
know not, for all his pretended Reasons make nothing  
that purpose) saith, That this Opinion (as he calls it)  
wit, of the everlasting Duration of Hell Torments, has  
caused much Sin. I answer, how lightly soever he seems  
to set by it, by the Term he puts upon it, it was a  
and substantial Truth before his Cradle was made, and  
will be so when his Coffin shall be rotten. And if corrup-  
Men will draw hellish Conclusions from heavenly Instru-  
ctions, who can help it? Such bad Consequences are not  
the legitimate Children of God's sacred Truth, but the  
Bastards of Man's own Corruption, to whom they are  
be brought, and by whom they are to be brought, and by  
whom

whom to be fathered for their maintenance. Sure I am, if we take a right course with it, there is good use to be made of it.

1. The glory and comfort of eternal life doth more, and the more manifestly appear hereby. This is a significant and delightful demonstration, which one contrary opposes to another, when they are diametrically opposed. The Day would not seem half clear, if the departing Sun should not leave night to follow it. The Foil adds grace to the Jewel. It ( no less then ) glorifies Learning, in that the malicious Tongue of ignorance doth bark at it. He knows the benefit of hear, that hath felt the sharpness of a freezing cold. If there were no sickness to trouble health it self would not be precious to us. Even their Opposition is an Exposition of their nature: The consideration of the deformity and darkness of Hell, doth shed a greater, and more glorious lustre to the beauty and brightness of Heaven, and those heavenly Mansions, which the merits of Jesus have purchased for the righteous.

2. This Doctrine ( for so *Alistedious* calls it ) is very necessary for the Godly, that they may be moved in the serious consideration thereof to acknowledge with the more tender affection the mercy of God in Jesus Christ, by which they are freed from so great a misery, as this eternal damnation, which we affirm ( though *Anonymus* doth deny it; and by that, if there were nothing else to do, *Ex ungue leonem*, discovers what he is ) that Christ our surety, in our place and stead did suffer for us. And that this is an undoubted truth, at which none but the children of darkness can take exception, that which follows, will ( I hope ) sufficiently testify.

First that Prophetical speech of *David Psal. 88. 4 5. &c.* where are fully and emphatically described, the grievous torments and infernal dolours, which Christ our Saviour sustained in the time of his passion: being such, as no man was able to undergo. And that the *Psalmist* doth here prophesie of the sufferings of Christ, the circumstances of that Psalm do evidently declare.

Secondly, the Type and Figure thereof in the person of *David*, who by the instigation of wicked men, the Son of Belial was exceedingly troubled; and of which in many of his Psalms he sadly complained, manifestly prefigured the future sufferings of the Lord Jesus, in especial, *Psalms 8. 6, The sorrows of Hell compassed me about, and the snares of*

of death prevented me: compared with that of *Psalm* made  
 3. where we have the like expressions. or t

Thirdly, The Description it self of the passion of Christ her  
 what horrible Anxiety he suffered in his Soul; with  
 Consternation and Contristation, in regard of those infern  
 torments with which he violently conflicted even to the ad  
 death, for the sins of all the Elect, and the wrath of God La  
 due unto them for the same, which lay so hard upon him, th  
 his sweat was great drops of blood, and an Angel was sent  
 to comfort him, *Mat.* 26. 36. *Luk.* 22. 43. mult  
 their

Fourthly, The Surrogation of Christ in our place, for deat  
 much as he suffered instead of all the faithful, and all the effect  
 things which should have been sustained by us, he in o  
 place sustained for us, as *Mat.* 20. 28. *The Son of man* W  
*came to give his life a ransom for many.* *Ioh.* 11. 51, one  
 speaking concerning the prophesie of Caiaphas; he for nak  
 told that Jesus should dye for that Nation, and not to o  
 that Nation only, but that also he should gather together  
 into one all the Sons and Daughters of God, that way le  
 scattered abroad, *1 Tim.* 2. 6. Also *1 Pet.* 3. 18. *For Christ*  
*also hath once suffered for sins, the just for the unjust.* Eve  
 among all those things which he suffered for us, the ch  
 was the infernal death, which by reason of our transgressi  
 was due unto us, without which, all his sufferings have  
 been to no purpose. And to this our Doctrine tends, wh  
 ever wickedmen think of it, or speak against it, a har  
 therefore confidently and comfortably affirm, that Christ  
 our Mediator in our stead hath undergone this also for t  
 our

Fifthly, The Susception and taking of our sin, which  
 was by imputation laid upon him; seeing he had take  
 our sins upon himself, and born them for us, as plainly t  
 appears by that place of *Isai.* 53. 6. and *2 Cor.* 5. 21. an  
 is necessary also, that he bear the punishment of the same  
 the principal part whereof is this infernal death and co  
 demnation, *Deut.* 27. 26. come  
 for

Sixthly, The Exceation which he underwent, for  
 was made a curse for us, who were under the curse of the  
 Law, *Gal.* 3. 13. Concerning which, I have already de  
 clared my self else where: sith then this Curse doth in  
 fer, that we were liable to eternal death and condem  
 nation, from which, Christ becoming a curse for us, di  
 graciously deliver us; It is manifest, that the death of  
 Christ was different from the death of any, of all Saints  
 whatsoever; who in all their sufferings, were neither  
 made

made Sin, nor a Curse, nor were they forsaken of God, nor tasted the Cup of his Indignation; but were only severely chastised by him; nor did they colluct or wrastle with Hell, and the Powers of Darknes, unless it were, as with Enemies already foiled, whom Christ by his Death had vanquished and subdued.

Lastly, The Confession of *Crellius* (and other of the Socinian Brood, to whom *Anonymus*, though he with well, must necessarily subscribe, as not being worthy to carry their Books after them) who saith, that Christ suffered death, *instar maledicti à Deo* (let him crack that Nut) the effect whereof must have been our punishment unto all eternity.

We have spoken to this purpose before, and had then, none with his Argument, but that *Anonymus* would needs make the World believe, that we are they that labour to over-flow the sufferings of Christ, when indeed we are getting so far from overthrowing them, and the sufficiency thereof, we leaving any part thereof unperformed by him, or to be completed by us, that we magnifie them rather, and his love to us, that undergoing such misery for us, we might therefore be eternally freed from the same.

This is a Truth, against which the Gates of Hell shall never be able to prevail, much less the slight assault of such poor and feeble undertakers as *Anonymus*; who, while he chargeth us with undervaluing the sufferings of Christ, both himself (by a Socinian trick that he hath) undervalue the person of Christ, by that corrupt gloss which he puts upon the words of *St. Paul, Rom. 5. 19. By the obedience of one, many are made righteous.* It is not (saith he) by the obedience of God-man. but by the obedience of one man (which word (man) is not expressed in that verse, though it be, with note of distinction, or opposition in some verses before) are many made righteous. 'Tis true, not by the obedience of God; for God cannot be said either to obey or suffer; but by his Favour, by the Obedience, testified both by the Action and Passion of that one person, which was God and Man, many are made righteous. For the Apostle there used the term, man, not understanding thereby *hominem merum*, mere man, *sed hominem verum*, but true man. It was fit, that the Redeemer of man should be true man, in regard of the Justice of God, which could not punish sin, but in that nature which had offended: It was fit also, that he should be more than man,

in regard of the heavy burden of Gods wrath, which to be sustained by him. The righteousness of which by which we are constituted righteous, is therefore by communication of properties (saith *Downam*) called righteousness of God, being the righteousness of person, which is God, as well as man; It is not the obedience of the God-head; no, nor the obedience of the Man-head, but the obedience of Christ our Mediator, considered as God and Man, by which we are made righteous.

I cannot, but by the way, lament the Growth and sinuation of this Pestilent Heresy of *Socinianism*, which under Pretence of giving Glory to Christ, doth rob of all that true Glory that belongs unto him. It will allow him to be a Holy, a thrice Holy Man, an unrepensible, an Inreprehensible, an Admirable, an Incomparable Man; a Man, to whom, he that should equal any other Man, were worse than a Devil; A Man worthy to be called God, in a far higher Sense than any Magistrate, any King, any Prophet; But yet he was no God, for this Heresy and these Hereticks, no Son of God; A Redeemer by way of Example, but no Redeemer by way of equivalent Satisfaction. *St. Paul* says, *Ephe. 2. 12. He is an Atheist that is without Christ.* And he is as much an Atheist still, that pretends to receive Christ, and not God; for if the receiving of Christ must redeem him from being an Atheist, there can no other way be imagined but by receiving him as a God, for that only, and not any other good Opinion of Christ, overcomes, and removes Atheism. After the great Day, whatsoever is not Heaven is Hell; He that then shall be where the Son is now (if he be not in Heaven) shall be as far from Heaven, as it were where the Center of the Earth is now: He that confesses not all Christ, confesses no Christ. And this is the Wickedness that keeps down *Anonymus*, and the cause of that Heretical Brood, that they cannot, will not be raised up to the Consideration of Christ as God. But proceed.

3. The serious Meditation of this Doctrine, doth restrain wicked Men from their Impieties: *Oderunt perire mali formidine pœnæ.* --- Bad Men for fear of Pain, do detest --- The Apostle, *Rom. 2. 4.* saith, *The Goodness of God leadeth to Repentance:* and well are they that will be led; but some there are that will not lead, with whom there is another Course to be taken, such must be driven



whether they will or no. *John Baptist*, Mat. 3. 2. professed the Goodness of God, as a special Argument to persuade his Hearers to Repentance; do it, repent, and the Kingdom of Heaven is at hand, hard by you. One would think this would have done it, have even brought them to it, but it stirred them not: He is fain to lay Heaven by, and the Life, Joy, Glory to come; and to take himself to Hell, to the Anguish, Tribulation, Torments there, for all these are in the Eighth Verse, under those Words, *The Wrath to come*; so to drive them (if it may be) to it, since leading would not serve the Turn. How strangely doth Sin beset Men, that the Kingdom of Heaven works not so kindly with them, as doth the Wrath to come? The Loss of Heaven, if that were all, would never restrain any from it: If no, *Ira ventura*, Wrath to come, they would never care for the Loss of Heaven. Repent, or you lose Heaven; alas, this works not any Change or Alteration: Repent, or you must to Hell, the Place of endless and ceaseless Torments, that comes soon: This doth strike Fear in their Hearts, and that Fear bringeth forth Repentance. So that this Fear, even the Fear of Punishment is good, though it be ignorantly condemned by some. 'Tis true, that the Apostle saith, *Rom. 8. 15. That the Sons of God have not receiv'd the Spirit of Bondage again to fear, but the Spirit of Adoption, whereby they cry Abba, Father*: The Spirit of Bondage is inferior to the Spirit of Adoption; yet that Spirit is better than the Spirit of *Belial*, or that Spirit of Slumber, which the Prophet mentions, *Isai. 29. 10.* whereby Men's eyes are closed up, that they cannot see the Judgments of the Lord.

It is a Maxim, that *actio perfecta non recipitur, nisi imperfectè primo*; there is no perfect Action, but at first it is imperfect, and is perfected by Degrees. It is a good thing to be a Son, yet it is better to be a Servant; a Door keeper of the House of God, than to dwell in the Tents of Ungodliness. It is good to be in Canaan, the Land of Promise, but (in the mean time) it is better to be in the Wilderness, than in Egypt. So fear and spare not, says *St. Augustin*; *for, secundum potes amore justitiæ, at timore pænæ*: Do it, if it be not for Love of Goodness, yet for fear of Punishment; and his Ground is out of *Deut. 5. 29.* O that there were in every man (saith God) such an Heart that they would fear me, and keep my Commandments. Nothing brought the Jews to the

Love of God, but the Terror they conceived of his Judgments, which they visibly saw before their Face ; yet they wished that they might have such an Heart in them, in such ways, that they would so fear him ; which for ought we can conceive from that Place, was but a servile Fear, procured by the terrible Sight at the Delivery of the Law.

There is no Fear of God then, though it have servility in it (so far as Servility imports but a Fear of Punishment) but is good ; for *timor est amor incognitus* saith St. *August.* The Love of God begins in Fear, and then *amor est timor consummatus*, The Fear of God ends in Love. God presents to us the Joys of Heaven only thereby to allure us, but we have seen how coldly we are affected towards them, and therefore as often the Torments of Hell, thereby to terrify us from the Evil of our World. *Gebenna timor regni nos offert coronam* ; even the Fear of Hell gets us Heaven, and we thank that Pain which gives us Sight. Though there may be Difference between *timor* & *tremor*, Fear and Terror ; yet the Difference is not so great, but that they may both be found in, and fall upon the best of Men. When God talked with *Abraham* of a Horror of Darkeness, says that Text, *Gen. 15. 12.* and it fell upon him. The Father of Lights, and the God of all Comfort present, and present in an Action of Mercy, yet a Horror of Darkeness fell upon *Abraham*, the Father of the Faithful. When God talked personally and essentially with *Moses*, *Moses* hid his Face ; for saith that Text, *Exod. 13. 6.* He was afraid to look upon God. When we look upon God in those terrible Judgments, which he hath executed upon some, and see that there is nothing between us, and the same Judgments (for we have committed the same Sins, and God is still the same God) what can we do, but stand in awe of him that we sin not.

He urgeth that Place in *Jhn. 1. 4. 18.* to provoke Fear and Sin, but to little purpose ; for the wise use of Faith, *Prov 1. 7. Timorem domini esse initium sapientiae*, the Fear of the Lord is the Beginning of Wisdom : and therefore *Isaiah* to the *Ninevites*, *Joh. 3. 4.* and *John Baptist* to the *Jews*, *Mat. 3. 10.* and all the Prophets to Sinners have used to provoke them to this Fear, by threatening the Dangers that were imminent, if they repented not. But yet afterwards, when Men are reclaimed from their Iniquities, converted to God, and have made some progress in his Service ; then do they change every thing

this more and more their Fear into Love, untill they arrive at yet *fast* unto that State whereof *St. John* there speaketh ; which then cannot be suddenly, nor fully expected of any. *St. Augustine* hath a pretty Expression to this Purpose : He saith, that Fear is the Servant sent before, to prepare Place in our Hearts for his Mistress's Love, who being once admitted into, and possessed thereof, Fear departeth, and leaves Place unto Love. But where this Fear never en-*choateth* at all, it is impossible that ever Love should take Fear, for a Habitation.

And albeit this Fear of Punishment be not in those that come up to that Degree of Perfection, of which the *Scripture* speaketh, or is at leastwise less in them, than in others ; yet being joyned with that Reverence that be-*cometh* it ; it is most necessary and profitable for such Christians, whose Life is not so perfect, nor Love so great. This appeareth by that of our Saviour Christ, *Luk. 12. 5.* *He that hateth his Body and Soul, shall save it ; but he that loveth his Body and Soul, shall lose it.* Also *St. Paul* testifieth of himself, *1 Cor. 9. 27.* *That he kept under his Body, and brought it into Subjection, lest that by any means, when he had preach'd to others, himself should be a cast away ;* meaning thereby, and that notwithstanding all those Favours, which he had received from God, yet he retained such a Fear of God, as that he was careful of those Relapses, which considered in their own Nature, deserved Exclusion out of those Heavenly Habitations, the Glory whereof in a very great Measure, he hath had some Ocular Demonstration of.

Now (my friend *Anonymus*) if such a man as *St. Paul* did thus stand in awe of the Justice of God, notwithstanding his Apostleship, and those rare Endowments, with which he was plentifully furnished for the Execution and Administration of the same, a Man so holy as he, what ought we to be in whose Consciences remains the Guilt of many Thousand notorious Impieties ? This know, saith the same Apostle, *Ep. 5. 5.* *That no Whore-monger, or unclean Person, or covetous Man, which is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God.* And, as though this had not been sufficient, he adds, *Let no Man deceive you with vain Words ;* for because of these Things cometh the Wrath of God upon the Children of Disobedience. As if he should say, Those that flatter you in your Sins, and bouldster you up in your Iniquities, with this, tush, God is merciful, and is easily won to Pardon, these

these or the like Impieties, notwithstanding a delight in Continuance therein; These Men do but deceive you for the Wrath and Vengeance of God cometh upon the Children of Disobedience for these very Things: The Author to the *Hebrews* tells us, *Horrendum esse incidere manus Dei viventis*, That it is a fearful Thing to fall into the Hands of the living God: The same Apostle considering a Reason, *Deus enim noster est ignis consumens*, for God is a consuming Fire. They then that will not believe God's Justice, nor are in any Measure terrified by his Threats against Sin, but presuming of his Mercy, continue in their Impiety, shall suddenly be suppressed, and irrecoverably be confounded, when God's Judgments seize upon them.

I but, saith *Anonymus*, this causeth melancholly and exceeding Trouble of Mind: Truly if we consider the Condition that we are in by Nature, we have very small cause to be jovial: For 1. There is a Captivity, wherein we are violently detained under the Slavery of Sin and Satan. *St Paul* knew it, and speaks of it, *Rom. 7. 25.* and in this Sense thereof cryeth out, *O wretched Man that I am, when shall deliver me?* I hope *Anonymus* will not be so fool-hardy as to say, this Trouble of the Apostle was a Sin, who being so sensible of it, could not but be troubled with it. Indeed there is no Turk so hurries his Galley-slaves, and puts them to so base Services, as Sin doth her Captives. Give me one that hath been in this Captivity, and by the Mercy of God is freed from it, & scit, *quod dico*: He knoweth what I say is certainly true. 2. There is a Prison too; as *David* else, who never was in any Goal, what he meant when he said, *Psal. 88. 8. I am so fast in Prison, that I know not how to get out?* What else caused him to cry out so passionately, *Psal. 142. 7. O bring my Soul out of Prison* And *St. Mat. 4. 16.* saith of some to whom Christ preached here, *That they sat in Darkeness, and in the Shadow of Death, even as Men in a Dungeon use to do.* 3. There are Chains too, *A Sinner is tyed with the Chains of his own Sin* *Prov. 5. 22. With the Bonds of Iniquity*, *Acts 8. 23.* And these are they for which *David* gives Thanks to God, *Psal. 116. 16. That he had broken them in sunder.* A Man needeth no other Bonds, if once he come to feel them. The Gallies that Sin makes in the Conscience, are the entering of the Iron into his Soul.

But perhaps these are not felt by some; no, not felt?  
 I make this then for a Rule. If Christ heal them that be  
 broken-hearted, broken hearted we must be, ere he can  
 heal us. He is *Medicus cordis*, the Physician of the Heart  
 indeed; but it is *cordis contriti*, of the broken Heart; it is  
 Condition ever annexed to make us the more capable;  
 and likewise a Disposition it is, to render us the more cu-  
 ble. It is our Fault, and a great Fault it is, that we  
 are more ready to laugh with the merry Philosopher, than  
 weep with the Mourner; Mirth seldom knocks twice at  
 our Doors without Entrance; but Sorrow shall not in, so  
 long as we our Selves, with all the miserable Helps that  
 we can muster up, can keep it out. He that sees Heaven  
 swift, Paradise vanish'd, the Earth accurs'd, Hell enrich'd,  
 the World corrupted, all Mankind defac'd, will have  
 a small Cause to laugh. Man fell by Affectation of Joy,  
 must rise again by the Affection of Sorrow. That Part  
 of the World that shall be cast into the bottomless Lake,  
 shall spend the Days in Laughter; that Part which shall re-  
 main for ever, must be first drown'd in Tears. For my  
 own Part, I am none of those, that desire to go merrily to  
 Hell; I had rather have God's Vinegar, than *Anonymus's*  
 Oil; God's Wormwood, than his Manna, God's Justice,  
 than his Mercy; Sorrow and Mourning here, than Miser-  
 y and Torment for ever hereafter. For a Conscience  
 troubled in it self, is *Odor quietis*, as *Noah's* Sacrifice was,  
 a Saviour of Rest with God.  
 I but, saith he, this Opinion (for he will not allow it  
 by any other Term) provoketh to Despair; I confess, to De-  
 spair of the Mercy of God, is a Sin of a very high Na-  
 ture: But for ought I see, not so frequent as is by some  
 imagined. I have read of whole Sects, whole Bodies of  
 Hereticks, that deny'd the Communion of God's Grace to  
 others: The *Cathari* deny'd that any Man had it, but them-  
 selves: The *Novatians* deny'd that any Man could have  
 it again, having once lost it, by some deadly Sin com-  
 mitted after Baptism. But I never read of any Sect that  
 deny'd it to themselves; no Sect of despairing Men. We  
 have some somewhere sprinkled; one in the old Testa-  
 ment, *Cain*; and one in the new Testament, *Judas*; and  
 one in the Ecclesiastical Story, *Julian*; but no body, no  
 Sect of despairing Men. Therefore, he that abandons him-  
 self to this Sin of Desperation, sins with the least Reason  
 of any; for he prepares his Sin above Gods Mercy, and  
 he



he Sins with the fewest Examples of any ; for God diffused this Light with an Evidence to all, that all (excepting that Sin, which is not without a great Difficulty, and some Uncertainty defined, the Sin against the Holy Ghost) may be forgiven unto Men, yea unto Men without exception.

But we must take heed, lest in magnifying the Mercy of God, we decry his Justice, while we seek to save some few poor Souls from dashing themselves to Pieces upon the Rock of Despair, we give not Occasion to Those to engulf themselves on the quick Sands of Presumption. And so we cast out one Devil with another, and thereby prove the greater. Presumption is a Sin to which we are naturally prone, and therefore the more dangerous. It is a Man invited to make much of himself, to applaud and applaud his own Endeavours, to look big upon his own Performances, hardly won to his own Afflictions brought about to his own Disestimation. Despair is a thing grievous to trembling Nature: Not often doth the Archer of Hell head his Arrows with such displeasing faults. Besides, this hath often turned (*invito diabolo*) a hearty Contrition for Sin, and a holy Conversion from Sin like a violent Fever, that hath boy'd up all the Corruption of Sin, so that a Man becomes the better after it. But to presume is so sweet a Sin to Flesh and Blood, that it once soiled Innocence it self. Satan is not a more trying Shaft in all his Quiver, than to persuade Men, while they are sinning, to bear themselves boldly upon the Favour of God. Therefore as the Man eats moderately of the Dish which he best likes, because he knows there is more Danger of Surfeit in that than in all the rest : So it becometh us to be most suspicious and heedful of that Sin, which we know will soonest take us from God and that God from us. We may say of them both, Despair and Presumption, as the *Israelitish* Woman did of *Saul* and *David* in their Harmony, after the Slaughter of *Goliath*: *Saul* hath slain his Thousands, and *David* his Ten Thousands: So where Despair hath hurried away some with a great Deal of Noise and Clamour, Presumption hath beguiled more, many more, without any Noise at all.

Together with this Sin of Despair, in his Linsey Wolsley Discourse, he links the Performance of holy Duties, and know the Devil and his Instruments are profess'd Enemies thereunto: But after that way which they deny, so near

worship the God of our Fathers. The Tree is known  
 the Fruits: It is not well said, *but well done thou faith-  
 ful Servant*, that by the Mercies of God in the Merits of  
 Jesus, will gain Acceptance and Admittance. Hath not  
 God promised to reward every Man according to his  
 Works? Hath not Christ our Saviour confirmed us by the  
 same Promise? And will this Fellow make them Liers?  
 Both not the Apostle injoin his *Corinthians*, 1. 9. 14. So  
 run, that they may obtain? Did not *Jacob* wrestle with  
 Christ the Angel of the Covenant for a blessing, and pre-  
 vail? And how did he wrestle, but by Prayer and Suppli-  
 cation? As the Prophet excellently expresseth it, *Hos.* 12.  
 4. What is this, but with *Diogenes*, to trample upon  
 Plato's Pride with more Pride, to condemn our Presump-  
 tion (as he judges it) with greater Presumption? For by  
 his new Divinity, or rather old Fustian, he presumes to  
 cross even the Lord Jesus Christ himself, who wills us,  
*Mat.* 7. 7. to ask that we have; and *St. James* 4. 2. tells us  
 the Reason why we have not, even because we ask not.  
 Methinks they should be ashamed to print and publish  
 to the World, that which is so apparently cross and con-  
 trary to the Word of God, thereby seeking to bring Men  
 into a cursed Condition, even to neglect and contemn the  
 performance of those Duties which we are enjoined for to  
 do, in the Name of the Lord Jesus. What will he, what  
 can he say to that of the Apostle, *Phil.* 2. 12. *Work out your  
 salvation with fear and trembling.* And that of the 1 *Cor.* 15.  
 8. *Be steadfast, unmoveable, always abounding in the work of  
 the Lord, knowing that your labour is not in vain in the Lord?*  
*Tim.* 6. 17, 18, 19. *Charge them that are rich in this world,  
 in laying up for themselves a good foundation.* *Rev.* 22. 12.  
*Behold, I come quickly, saith Christ, and my reward is with  
 me, to give to every one according to his works.* Therefore it  
 seems evident (notwithstanding his Negation) that we may  
 escape Hell, and do our selves much good (tho' not for,  
 God) by our good Works. Surely after we have prayed for  
 the coming of God's Name, the coming of his Kingdom, &c.  
 We may pray, not only for daily Bread, but Pardon of, and  
 Power against Sin, and not lose our Labour. We are com-  
 manded to hear, *Isa.* 55. 3. that our Souls may live: For  
 who God hath promised, and Christ hath purchased all  
 good things for believers, yet we cannot, not so soon at  
 least expect them, unless we seek for them, by those  
 means which are appointed. See what the Prophet saith

to this purpose, Ezek. 36. 37. *God hath an intention of towards his people; yet, saith he, I will be enquired of by house of Israel to do it for them.*

Thus we see the Scriptures themselves are point Blank for the Performance of holy Duties, but his Intents his Purpose, his Aim and his End, is to undervalue the Scriptures, by telling us, we have not the very Books that were written by the Prophets and Apostles: Nor is it enough (saith he) that we have Books in *Hebrew* and *Greek* unless we could certainly know, that these Copies (they are called) do agree Word for Word with those that were written by those holy Pen-men.

To which I answer; If his Ignorance be such, that he knows not whether they accord or no, let him sit by, and submit to the Judgment of the Godly Learned: Let him not raise a Dust to blind the Eyes of others, because himself cannot discern Truth from Falshood. But yet, sooth, under a probable and plausible shew of some learning, which God knows is very small, which is so strongly presumed is none at all, under the Pretence of Zeal for Devotion, Holiness and Humility, labours to obtrude Paralogisms unto the People, as sugred Baits of serpent Deceit, which he perswades himself cannot be done, but by endeavouring to overthrow Religion, and the very Basis and Foundation thereof, the holy Scriptures. But that he may not out-face us with a Card of Ten, we affirm that the original Text, the authentick *Hebrew* of the old Testament, with the *Greek* of the new, is entire and incorrupt; and for Proof hereof, do commend these ensuing Arguments to the Consideration of the Judicious and Christian Reader.

The first whereof is drawn from the Want of Proof on their Side, who endeavour to lay so Foul an Imputation upon the Scriptures, which they are bound to make good by some evident Demonstration, but *hic labor*. They are a Tree so firmly rooted, that all the cold Storms of human Reluctancy and Opposition could never shake. They therefore deserve, and that justly too, to be branded with a vain and prophane Suspicion of that, for which they never yet, nor ever will be able to give a Reason.

Secondly, From the Testimony of Christ himself, Mat. 5. 18. Where he saith, that one *iota*, or Tittle of the Law shall not pass away; *yes, Heaven and Earth shall pass away*.

ay, before the word of God shall suffer the least diminution. Hence it is manifest, that God will not permit his Word contained in the Scriptures, to suffer the least Depravation. Thirdly, From the incredible Devotion, even to Superstition, which the *Jews* bore to the holy Scriptures; hence it was enacted by them, that if any one should presume to change or alter any thing therein, they were judged Guilty of an unpardonable Offence. Besides, if they would have done it, they could not; for it must have been done either before the coming of the *Messias* or after; If before any such wickedness had been committed by them, they could not have evaded the just Reprehension of Christ and his Apostles: If after, the Copies thereof being dispersed among the Christians, would have rendered such Attempts vain and fruitless. And that they did it not, may appear by those Places concerning the coming of Christ in the Flesh, which above all, and before all others, would have been corrupted by them.

Fourthly, From the Care and Vigilancy of the Fathers, who have ever had Recourse to, and made Use of these spiritual Weapons against *Heathens*, *Hereticks*, and *Aposthane* Persons; insomuch, that no manifest Depravation of the Text could possibly creep in, without publick Notice taken of it, and as publick Clamour and Scandal against it.

Fifthly, From the Consideration that almost every Age hath afforded notable and famous Criticks, such as *Origen* and *Jerome* of old, *Erasmus*, *Beza*, and an infinite Number of others in latter Times, who with an Heroick Industry and Diligence, have weighed every Tittle in the ballance of the Sanctuary, and found it entire; so that there cannot be any visible Corruption found in it, or apparent Depravation of it.

Lastly, From the Providence of God. If God could and would preserve the Original and Authentick Scriptures inviolate, and propagate them to Posterity, there is no doubt to be made but that they were preserved: But that God could, none can, none dare deny; that he would, his Providence to the Church doth testify, to whom he so delivered his holy Word, that without any Suspicion of error, it might receive Instruction and Information from *Mat. 28. ult. Lo I am with you (by my word and spirit) unto the end of the world.*

Now for Translations, I confess, they cannot have the Property, and Delicacy, and Harmony, and Melody of the Language, which the Holy Ghost delighted in, and made frequent use of in the penning of the Scriptures. We know, that when the *Grecians* and the *Romans*, as *St. Augustine* himself undervalued and despised the Scriptures, because of the poor and beggarly Phrase that seemed to be written in, the *Christians* could say little against it, but turned still upon the other and safer way, if we consider the Matter, and not the Phrase, because the most Part, they had read the Scriptures only in Translations, which could not maintain the Majesty, nor perfectly serve the Elegancies of the Original. But howsoever the *Christians* were at first fain to sink a little under the Imputation, that their Scriptures had no Majesty, because those Imbellishments could not appear in Translation, yet now that perfect Knowledge of those Languages hath brought us to see the Beauty, and to behold the Glory of those Books, and to come up so near unto the same in our Translation. But Let a Man that is endued with the Spirit of Discerning, read the Books in our Translation, he shall apprehend the Author to be God; the Matter to be divine and absolute; that is therein contained the Manner and Form to be divine, barbarous, or trivial, or marker, or homely Language, but as full of Majesty as possibly could be rendered in the Simplicity of Words: And the end whereat they Aim, to be the Glory of God alone, may thence conclude these to be the Scriptures, and the very Word of God. By the Scriptures themselves then in the Original, and by Translation as near and agreeable to the Original, as the best and ablest Expositors could possibly render them, have we proved that there is a Place prepared, wherein all wicked and ungodly Wretches shall be tormented with the Devil and his Angels, and that for ever.

I but God delights not in the Death of a Sinner, *Exo. 32. 18.* much less in the eternal Damnation of any of his Creatures. *Ans.* Yet as Mercy hath had her Place and Dominion, so Justice must have hers, whom Mercy saves, she saves for ever, tho' their Works were short, and nothing unpleasing to God; yea, the very Effects of his own Grace. Therefore whom Justice condemns, she condemns for ever, not so much respecting the Persons that have sinned, as the Persons



against whom they have sinned: Almighty God; as  
 is good, is not delighted with their Torments; but as  
 is just, he is not satisfy'd without their Torments. *Falsus*  
*malo dignus aeterno qui hoc in se peremit bonum, quod esse*  
*et aeternum*, says *Augustine*, He is justly plagued with an  
 evil that is eternal, who hath corrupted himself in a good  
 that might have been eternal.

But if Gods Justice must be satisfy'd upon those Sin-  
 ners, for whom Christ satisfy'd not: why is it not rather  
 reducing them to nothing? Seeing the unthankful de-  
 serve to be deprived of all Benefits. Now one special  
 benefit is Being, therefore *ipsum esse amittant*, let them not  
 be. *Ans.* It is true, the Creature that disobeys the Crea-  
 tor, deserves to lose his Being: But because it was given  
 him to this purpose, that he should serve him, therefore it  
 shall never be taken away, for God will have his Homage  
 and Service out of that very Being; whether of Grace  
 and Salvation, to the Praise of his Mercy, or of Punish-  
 ment and Confusion, to the Praise of his Justice.

But *Anonymus* is of an Opinion, that the Mercy of God  
 will terminate their Sorrows according to that in *Wisd.*  
*11. 23. Thou shalt have Mercy upon all, and thou lovest all the*  
*things that are*: and *Rom. 11. 32. God hath concluded all*  
*under Unbelief, that he might have Mercy upon all; Sed*  
*conclufit & demones*; He hath also concluded the Devils  
 under Sin. Neither will his Goodness suffer that, which  
 is made for Blessedness to perish for ever in Torment.  
 Alas, these be but the plausible Conceits that over mer-  
 ciful *Origen* did first bring forth for the Recovery of lost  
 Spirits; who notwithstanding the Doom of Christ, *De-*  
*clarat ye Cursed into everlasting Fire, prepared for the Devil and*  
*his Angels*, would have these Words rather, *Minaciter*  
*quam veraciter dicta*, spoken by way of threat'ning, than  
 by way of Truth. But the Scripture delivers it plain, ac-  
 cording to *Rev. 20. 10. The Devil shall be tormented in the Lake*  
*of Fire Day and Night for ever.*

Besides, this Opinion doth both *extendere & extenuare*  
*misericordiam*, as it straineth, so it restraineth Mercy. It  
 extends to the future deliverance of the damned, it ex-  
 tenuates it in regard of the happy Condition of the Blessed.  
 For if the lost be ever to be released out of Hell, then  
 will it follow, that the Saints are one Day to be excluded  
 out of Heaven; and so, what the bad shall gain, the good  
 shall

shall lose: Yea, the very Mercy of God cannot get glory by the one, than it shall lose by the other.

But tho' the Devils be everlastingly chained up, there may be mercy for reprobate Men, they may loose, *Gen. 6. 3. My spirit shall not always strive with thee therefore his indignation shall cease.* And he doth threaten, but not do as we see in the Case of Nineveh. *Answ.* God doth many times menace and not strike, to cause our Repentance steps between: But when everlasting burning hath wasted all the moisture of repenting, will he do so then? Here indeed we may speed as well as Nineveh and find God in mercy inclining towards us; for we need not chuse but stand, so long as our Sins fall, but we need needs fall, if our Sins stand. But at that Day, the Day of Repentance will be quite out. I but as David puts the Question, *Psal. 77. 7. Will the Lord cast off for ever, and will he be favourable no more?* No certainly, while there is life there is hope; for that is spoken only of temporal Afflictions, with which the Church is exercised, while it is militant here below. But still as the Joys of Heaven, the Pains of Hell are eternal. If they that say otherwise *Anonymus* and his Gang can tell us when, and at what time they shall expire, then will they say something to that purpose.

For the Conclusion of the whole Matter; methinks God may justly say to *Anonymus*, as he did to that wicked and un-reformable Person *Psal. 50. 16. What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou not only hatest it in thy Heart, but also pervertest it with thy Lips?* It were fit and necessary that such Men, before they be suffered to meddle with the Scriptures, should put in Sureties, that the Sense which they give of them should be Orthodox, and consenting with the Church. For the trusting of every Man upon his single Bond, to interpret any Place of Scripture, is the Occasion of much Error: So grow they bold to utter their own Fancies, and look to be believed upon their own bare Word, which is *Domini fidei*, to take upon them to be Lords over the Faith of others. If Satan come to us in broad Terms, charging us to renounce Christ, we should openly and utterly defy them; therefore he creeps in like a Serpent, and as our Saviour tells us, *Mat. 13. 25. Super seminat*

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that Errores, sows Tares; that these growing together  
th the Seeds of Truth, may in time choak them.

The things that were ordained for a means, whereby the  
stiles might come to know God, by Satans Illusion be-  
ne Occasions of their more offending him, *Rom. 1. 20.*  
the visible Things of the Creation, they might have  
erstood the invisible Things of the Godhead. But they  
to worship the Sun, Moon, and Creatures, omitting  
Knowledge of the Creator: Where should we know  
rist but in and by the Scriptures? *John 5. 39. Search the*  
*Scriptures, saith he, they testify of me.* Yet as it often hap-  
s, that in the very Highway we cannot see for Dust,  
upon the Face of this sacred Spring, the Devil collects  
h Clouds of Errors, that many Men do lose Christ even  
the very Place where they are appointed to find him. Or,  
in dark Nights, Pyrates use to kindle Fires, and make  
at Lights upon the Rocks, and Maritime Coasts; whe-  
er, when poor Seamen steer in hope of Harbour, they  
et with nothing but Wrack and Ruin: So Hereticks  
urish with Scriptures, or at least with some flashes of  
like false Lights, to which when distressed Souls repair  
r Succour, these pestilent Seducers feed them with no-  
ing but pernicious Errors. Fowlers by setting up a dead  
ee, belmeared with Lime, and beset with dead Birds, as  
they were living, allure the live Birds to them, as to  
eir Friends and Acquaintance, and so bring them to De-  
struction. The Application is easy, the Experiment too  
ommon. Dead Errors are made Snakes for living Souls.

This is the cunning of these wicked Impostors, some-  
ing they will have good to draw down the evil, the  
eater Part shall be evil to poison the good; *Miscet resta*  
*versis, saith Gregory in his Morals, Ut ostendendo bona au-*  
*tores ad se pertrahant: Et exhibendo mala, latenti peste cor-*  
*umpant.* They seem Saints at a distance, and speak well,  
you may believe them; but if you approach near to  
em, and make a more narrow Discovery of them, you  
all find they are in Sheeps cloathing. If *Rome* had not  
me truth, she would never be believed; if she were not  
ll of Errors, her Followers could not be deceived. As  
e Apostles from God, so the faithful Ministers of God,  
om the Apostles, by the Commandment of God, do warn  
of these things, that we fall not into the Error of the  
icked. It may be that we slight them speaking, but they  
of

of whom they warn us, would give much to have hold their peace. You know the Story; *Philip* of *Thessalon* besieging *Athens*, sent Legates to the City, that they would deliver into his Hands ten of their Officers as he should chuse, whom he pretended to be Dealers of the Common-wealth, he would raise his Sword and be at peace with them. But *Demosthenes* quickly discovered his Plot. and with the Consent of the *Athenians* turned him this Apological Answer. The *Wolves* were to Treat of a League with the *Shepherds*, and told him thus; All the Fraud and Discord betwixt you and us, feth from a certain Generation of Dogs, which you maintain among you: Deliver up those Dogs, and we will be good Friends with you, neither will we any ways wrong you. The Dogs were delivered up, and the Peace concluded, the *Shepherds* secur'd; But oh, the woful cruel Massacre that was presently made amongst the *Lambs*, they were all devoured, the *Shepherds* undressed and all by parting with their Dogs. If the Popish Schismatical Faction, who like *Sampson's* Foxes, are tied together by their Tails, though their Heads seem to be different one from another, could once get the Ministers of the Gospel to hold their peace, or procure them to be muzzled by Authority, or to be delivered over to their wolfish Cruelty, woe were to our poor Souls, for then would then play *Rekes*, *Darkness* triumph, *Hell* multiply *Play-days*, *Truth* would languish, and all goodness prostrate on the Earth. As little as they are now regarded, or as much as they are slighted, we should then denounce them, and earnestly wish for them, and say, blessed are they that come to us, not only in the Name of the Lord, as most Seducers do, but sent from the Lord, to bring his Glory and our Establishment.

Let us then, while we do enjoy them, gather strength from them against Vacillation and Inconstancy. There be some, of whom the Apostle *Paul* speaks, *2 Tim. 4. 4*. They will turn away their Ears from the Truth, unto pleasant Toys will lead away Fools. Alas, a quid pro quo carries them any where. A new Fashion does not make your proud Lady, a new Play your roaring Gallant, a new Tavern your deep Drinker, a new Trick your cunning Cheater, nor a new Drug your gulling Empirick, nor a new Opinion does your light-heel'd Schismatic

He questions the Jews, Mat. 17. 7. *What went ye out into the Wilderness to see, a Reed shaken with the Wind? Verily, O ye Reeds shaken with the Wind, what went ye into the Wilderness to see, a Vanity lighter than your selves? Yet as the Golden Calf took the Israelites, because it was made of their Earrings: So a fictitious Conscience transporteth too many among us, because it is made fit to their Ears.*

Let us truly weigh the Folly of Inconstancy, Heb. 13. 9. *not carried about with strange doctrines, for it is a good thing for the heart to be established with grace.* To be loose in the main Joynts of Religion, must needs be very ill. The tottering Wall is soon blown down, but being down, who shall erect and set it up again? The righteous man is like a Body of a square Figure: Turn it on which side you will, lay it how you list, it will still be constant, and like it self. An unstable Christian is the Worlds first moveable, a little resembling the Silk-worm, but not of such Profit; one Day you shall find him a Fly, another a Maggot, very seldom twice in the same shape. Like Gold, and throw it into the Water, yet it loseth neither Value nor Colour, cast it into the Fire, and it comes out the purer; but Dirt is hardned with the Fire, and dissolved with the Water: The Sons of Levity are such, as in which they are joined withal would have them to be, hard or soft, cold or hot, tall or low, great or small, of any temper. Their Souls are like common Strumpets, they are in all Suggestions: If one say there is no Hell, they believe it: If another shall come and say, there is no Heaven, no Angel, no God, they are apt to be taken with it. For shame let us be steady, before we be laid on the steady Earth, where there is no Motion at all. In the Grave the most pragmatical Busy-body shall be quiet, there is no shifting of ground, no changing of places, they that troubled all the Country with their dissensions, to get themselves a Name, shall there lie as their Fellow-clods. The Body shall be confined in one Place, the Soul to another, without shifting or moving, till the time come that they be removed to the Tribunal of the Lord Jesus, and brought before the Tribunal of the Lord Jesus, receive secundum opera, according to their Works. If we confess, we are Sheep, apt to wander, but we shall keep our Shepherd; we are Chickens apt to fly, but we may be secure under the Wings of our Hen, God



of whom they warn us, would give much to have hold their peace. You know the Story; *Philip* of *Icon* besieging *Albens*, sent Legates to the City, that they would deliver into his Hands ten of their Officers such as he should chuse, whom he pretended to be Members of the Common-wealth, he would raise his Siege and be at peace with them. But *Demeas* quickly discovered his Plot. and with the Consent of the *Athenians* turned him this Apological Answer. The Wolves are not to Treat of a League with the Shepherd, and told him thus; All the Fraud and Discord between you and us, setteth from a certain Generation of Dogs, which you maintain among you: Deliver up those Dogs, and we will be good Friends with you, neither will we any ways wrong you. The Dogs were delivered up, and the Peace concluded, the Shepherds secur'd: But oh, the woful cruel Massacre that was presently made amongst the Lambs, they were all devoured, the Shepherds undid and all by parting with their Dogs. If the Popish Schismatical Faction, who like *Sampson's* Foxes, are joined together by their Tails, though their Heads seem to be different one from another, could once get the Masters of the Gospel to hold their peace, or procure to be muzzled by Authority, or to be delivered over to their wolfish Cruelty, woe were to our poor Souls. For then would then play *Rekes*, *Darkness* triumph, *Hell* make *Play-days*, *Truth* would languish, and all goodness prostrate on the Earth. As little as they are now regarded, or as much as they are slighted, we should then denounce them, and earnestly wish for them, and say, blessed are they that come to us, not only in the Name of the Lord, as most Seducers do, but sent from the Lord, in his Glory and our Establishment.

Let us then, while we do enjoy them, gather strength from them against Vacillation and Inconstancy. There be some, of whom the Apostle *Paul* speaks, 2 *Tim.* 4. That will turn away their Ears from the Truth, unto pleasures, very Toys will lead away Fools. Alas, & quid non carries them any where. A new Fashion does not make your proud Lady, a new Play your roaring Gallant, a new Tavern your deep Drinker, a new Trick your notable Cheater, nor a new Drug your gulling Emperor, than a new Opinion does your light heart'd Schismatic.

Christ questions the Jews, *Mat. 11. 7.* *What went ye out to the Wilderness to see, a Reed shaken with the Wind? Yea rather, O ye Reeds shaken with the Wind, what went ye into the Wilderness to see, a Vanity lighter than your selves? Yet as the Golden Calf took the Israelites, because it was made of their Earrings: So a fictitious Conscience transporteth too many among us, because it is made fit to their Ears.*

Let us truly weigh the Folly of Inconstancy, *Heb. 13. 9.* *not carried about with strange doctrines, for it is a good thing for the heart to be established with grace.* To be loose in the main Joynts of Religion, must needs be very dangerous. The tottering Wall is soon blown down, but being down, who shall erect and set it up again? The righteous Soul is like a Body of a square Figure: Turn it on which side you will, lay it how you list, it will still be constant, and like it self. An unstable Christian is the Worlds first moveable, a little resembling the Silk-worm, but not of such Profit; one Day you shall find him a Fly, another a Maggot, very seldom twice in the same shape. Like Gold, and throw it into the Water, yet it loseth neither Value nor Colour, cast it into the Fire, and it comes forth the purer; but Dirt is hardned with the Fire, and dissolved with the Water: The Sons of Levity are such, as at which they are joined withal would have them to be, hard or soft, cold or hot, tall or low, great or small, of any temper. Their Souls are like common Strumpets, they are in all Suggestions: If one say there is no Hell, they believe it: If another shall come and say, there is no Heaven, no Angel, no God, they are apt to be taken with it. For shame let us be steady, before we be laid in a steady Earth, where there is no Motion at all. In a Grave the most pragmatical Busy-body shall be quiet: There is no shifting of ground, no changing of sides there. They that troubled all the Country with their fantastical opinions, to get themselves a Name, shall there lie as dead as their Fellow-clods. The Body shall be confined in one Place, the Soul to another, without shifting or moving, till the time come that they be removed to the Lord, and brought before the Tribunal of the Lord Jesus, to receive *secundum opera*, according to their Works. We confess, we are Sheep, apt to wander, but we shall not if we keep our Shepherd; we are Chickens apt to fly, but we may be secure under the Wings of our Hen.

# ENTRIS